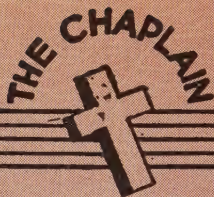


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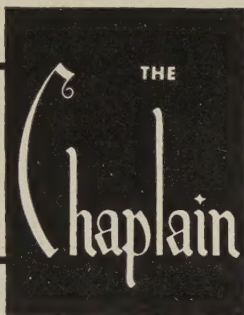
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Editor: DELMAR L. DYRESON

Secularization of Christianity

BY C. DARBY FULTON

(Moderator of the Presbyterian Church in the United States)

Born of missionary parents in Kobe, Japan, Dr. Fulton received his early schooling there. In the United States he earned the A.B. degree from Presbyterian College, Clinton, S.C., which later bestowed the D.D. degree on him; the A.M. from the University of South Carolina; the B.D. from Columbia Theological Seminary; and the S.T.B. from Princeton Theological Seminary.

From 1917 to 1925 Dr. Fulton served as a missionary of the Presbyterian Church in the U. S., in Japan, becoming field secretary of the Executive Committee of Foreign Missions in 1925 and executive secretary, 1932. He has visited mission fields in Korea, China, Mexico, South America, and Africa.



and philanthropy. Certainly there never was a time when the streams of Christian compassion needed to flow more freely than now. There are no sacrifices too great for us to bear in demonstrating to a bleeding, suffering world the tenderness of sympathy and concern that is one of the essential elements of

Christlikeness. We would not be true members of our Father's family if we could look with indifference upon the agonies of His children over whom He yearns day and night.

But there is danger here lest the Church herself lose sight of her spiritual and redemptive message through absorption in the overwhelming physical, social, and economic issues of the day. This is crucial. It is not that we should talk less about peace, or relief, or rehabilitation, or "the building of a new world." This part of our message, the duty of man to man, is vital; but it is not enough. We cannot suspend a Christian world in a vacuum; faith and convictions are essential. To a large degree our Christian social concern today is moving under the momentum of a spiritual motivation provided by a generation that had a deeper and more virile faith than ours. We are living on an "unearned spiritual increment" that will exhaust itself in time unless it is replenished

IT is not surprising that the late war has influenced to a marked degree the particular emphases that are discernible in the missionary message, and even in Christianity itself.

So dreadful and all-encompassing was the conflict that the one message for the world which appeals to us as most urgent and relevant is the message of peace. How natural, then, that we should find Christians interpreting the Gospel more and more in terms of peace and world order.

Moreover, the overwhelming physical need and suffering of the world, involving not merely the aged and the infirm, but whole nations and races of men, have caused us to think of our message increasingly in terms of human pity, physical relief, social uplift,

soon by a revival of vital faith in the cardinal doctrines of God, Christ, regeneration, and salvation. Hence the critical importance of holding to a central emphasis on the spiritual and redemptive message of Christ and Him crucified as the one hope and salvation of men. Failing in this, Christianity is destined to spend its force and succumb to the gradual but fatal processes of spiritual attrition.

That Foreign Mission Board was providentially guided which adopted as the last and climactic paragraph of its manual the following statement:

"The great end of missionary life and service is the preaching of Christ and Him crucified to the non-evangelized peoples. All forms of missionary work must be subordinate to this end. The Executive Committee will, therefore, sanction no methods of missionary effort except as they contribute to a wider and more effective proclamation of the Gospel. And the Missions in all their recommendations and policies are charged to keep this chief end in view."

This statement, to which it would seem any Christian would agree, is actually challenged in certain quarters within Protestantism. It is being maintained, for example, that medical and educational work should be divorced from any conscious relation to the work of evangelism. It has even been said that there is a fundamental dishonesty involved in maintaining schools or hospitals with the purpose at the same time of winning students and patients to faith in Christ. There must exist, it is said, a basic "integrity" between the method of work and the end in view, and it is objected that this integrity does not exist where an evangelistic result is sought "under the guise" of imparting education.

Such a view does violence to the oneness of the human personality and the totality of its need. I am none the less sincere in my concern for the mind or the body of a man if, while I seek to teach him or heal him, I also strive to impart that richer and fuller gift of spiritual life in Christ. Rather, the sincerity of my interest in him would be open to question if, while ministering to lesser wants, I neglected to offer help in an area of deeper and more lasting need.

For this we have the authority and the pattern of Christ Himself. Throughout the varied forms and methods that our Lord employed in His program of the Kingdom there ran one unified purpose, namely, the imparting of that priceless spiritual gift of eternal life and relationship with God. In all His deeds of mercy He was the dispenser of gifts surpassing in value what men asked of Him. They came asking to be healed; they went away with their sins forgiven. The lame sought Him out and returned not only walking and leaping, but praising God. The palsied, imploring Him to restore their wasted bodies, arose from their beds with their bodies whole and their sins forgiven. Blind and groping, a man came to Jesus for healing, and when he went away the light of day was in his eyes and the light of the world was in his heart. A spiritual and redemptive light was diffused over every act and work of Christ.

No danger confronting Protestantism today is more sinister than this overemphasis in its message on the purely temporal aspects of human life. If there was a time when the "other worldly" note was too strong in our preaching, that time has passed. The peril today is that the very concept

of God, or even the soul, is likely to be lost in the message of a Church that in some quarters seems to be concerned almost exclusively with the social and humanistic aspects of life. Those who clamor for a further strengthening of the social emphasis in the Christian message do not rightly assess the present state of the Church. They do not see that she is in mortal danger of losing her spiritual and redemptive power through an already exaggerated stress on the purely humanitarian aspects of religion, accompanied by a corresponding neglect of the dynamic message of the Gospel

of our Saviour. Why pull out the choke when the carburetor is already flooded! "Let the Church be the Church"—not a political action committee, or an economic conference, or a foreign policy association. Let her emphasize again the great themes of sin and repentance and faith and salvation. Let her espouse once more with renewed vigor her glorious spiritual mission, beseeching men to be reconciled unto God. This is her God-given commission. To exchange it for anything else is to sell her birthright for a mess of pottage.



LAW AND PEACE

What is the brotherhood of him who knows no brother?
 What is the faith of him whose creed respects no other?
 What is the kin of him who wrongs dust, all men's mother?
 What is the peace of him who sets it for another?

Solon made laws for Greece, Aurelius for Rome;
 Moses wrote rules for Hebrews, Christ taught all Christendom;
 Hammurabi's code graced a Babylonian dome;
 All Europe has justice stored in many an ancient tome.

The law is always dead in parchment, marble, stone,
 Unless each generation relives it as its own;
 "A scrap of paper" adorned with names, tempts power on its throne
 As fuel for world-wide flames by all the four winds blown.

When the spirit transcends the law, men see beyond the letter,
 When justice frames the law, revenge has no abettor,
 When mercy guides the law, virtue holds vice its debtor,
 When hearts enshrine the law, peace stands free from fetter.

—JAMES PATRICK MCGOVERN

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The United Nations

BY THE HONORABLE GEORGE C. MARSHALL

Secretary of State

THE United Nations was conceived on the assumption that certain conditions would develop following the war. These were: (1) That the major powers charged with responsibility for working out peace settlements would complete their task promptly and effectively; (2) That the critical postwar conditions in the economic and political fields would be brought to an end as speedily as possible; and (3) That the cooperation among the great powers pledged during the war and reflected in the Charter would be continuing.

The United Nations was specifically designed to preserve the peace and not to make the peace. The task of making the peace settlements was recognized by Article 107 of the Charter as one for the responsible victor powers. The United Nations can assist in this task, but the improvement of the United Nations machinery would not in itself solve the problem. Since the most important of the peace settlements have not been agreed upon, the United Nations has been compelled to carry on its activities under world conditions far different from those contemplated by the Charter.

It was obvious to the framers of the Charter of the United Nations that an effective organization to preserve the peace must include every major power. The San Francisco Conference created an organization, the purposes and principles of which corresponded with the objectives of the United

States foreign policy. This organization was designed to consolidate and strengthen over a long period of time the foundations of peace through common action in solving political, economic, social, cultural and health problems. Machinery was established for the settlement of international disputes by peaceful means so that the advice and assistance of all members, and the mobilization of world public opinion, might be brought to bear in the pacific settlement of disputes. It was found possible to go considerably farther than the League of Nations in the establishment of enforcement machinery, but at the San Francisco Conference none of the major powers was prepared to grant to this organization the right of enforcement against a major power.

When universal agreement to the Charter was achieved, the strength of the major powers in relation to one another was such that no one of them could safely break the peace if the others stood united in defense of the Charter. Under existing world circumstances the maintenance of a comparable power relationship is fundamental to world security.

It gradually became apparent that the postwar conditions anticipated at San Francisco were not being realized. The failure of concerted action by the major allies rendered it necessary for the United States Government to attempt to create the desired postwar

conditions in cooperation with other states willing to do so.

It became progressively clearer that serious misconceptions prevailed in the minds of the leaders of the Soviet Union concerning western civilization and the possibilities for developing stabilized working relations between the Soviet Union and the other members of the community of nations. It is a misconception to suppose that domination of the world by a single system is inevitable. It is a misconception to suppose that differing systems cannot live side by side in peace under the basic rules of international conduct prescribed by the Charter of the United Nations. These rules are obligatory upon all members.

A fundamental task of the United Nations and of our foreign policy is to dispel the misconceptions of the Soviet leaders and to bring about a more realistic view of what is possible and what is impossible in the relationship between the Soviet Union and the world at large. In this way there can be restored to international society the equilibrium necessary to permit the United Nations to function as contemplated at San Francisco.

Our realization of the need for this equilibrium has led to action along several lines, all designed to create conditions favorable to the working of the United Nations. The first necessary step was to ensure the freedom and independence of the members. The ability of democratic peoples to preserve their independence in the face of totalitarian threats depends upon their determination to do so. That determination in turn depends upon the development of a healthy economic and political life and a genuine sense of security.

Therefore, the United States Gov-

ernment is responding to requests to provide economic assistance to various countries in Europe and elsewhere. The United States is cooperating with many European countries in a recovery program providing for self-help and mutual aid.

The United States is acutely aware that the return of a sense of security to the free nations of the world is essential for the promotion of conditions under which the United Nations can function. The necessary steps for self-protection against aggression can be taken within the Charter of the United Nations. The Charter recognizes in Article 51 the right of individual and collective self-defense against armed attack until the Security Council has taken the measures necessary to preserve peace and security. Articles 52, 53 and 54 provide for regional arrangements dealing with the maintenance of international peace and security, on condition that such arrangements are consistent with the purposes and principles of the Charter.

In recognition of the possibility foreseen in the Charter that an armed attack might occur upon a member of the United Nations, despite the binding obligations accepted by every member to refrain from the threat or use of force against another state, the United States and the other American republics concluded at Rio de Janeiro last year a treaty for individual and collective self-defense. Certain countries of western Europe likewise have organized themselves into a Western Union for their individual and collective self-defense.

The United States Government has followed an active policy of strengthening the existing machinery of the United Nations.

(1) We have endeavored to assure that the United Nations would carry out its responsibilities in dealing with the dangerous political issues which have arisen in various quarters of the world.

(2) We have made proposals toward restraining the use of the veto in the Security Council and reducing the scope of the veto through its elimination from matters of pacific settlement and admission of new members.

(3) We proposed the establishment of an Interim Committee of the General Assembly, popularly known as the Little Assembly, to consider various possibilities for improving international cooperation and to put to work the undeveloped powers of the General Assembly in the field of international security. By means of this Committee the far-reaching influence of the General Assembly is being brought more effectively to bear in fulfilling the purposes and principles of the Charter.

A number of projects designed to improve international conditions by new forms of international organization have been proposed. These projects envisaged radical changes in the existing United Nations Charter. Some propose the elimination of a veto on enforcement measures, the establishment of inequality of voting among the major powers, and the virtual elimination of the influence of small nations in Security Council decisions. Others go beyond the revision of the United Nations Charter and call for the establishment of new forms of international structure along the lines of world government. In general, the proponents of these projects recognize the probability that the proposals would not be accepted by at least one of the major powers and by a number

of other governments now members of the United Nations. They advocate that in this case the respective projects be put into effect among such nations as would accept them.

All of these projects appear to rest on the assumption that the present unsatisfactory state of world affairs is a result of inability on the part of the United Nations to prevent aggression; that this inability arises from the exercise of the veto power in the Security Council and the lack of a United Nations police force; that if the veto power on enforcement decisions could be removed and the United Nations provided with armed forces, aggression could be prevented; and that the principal barrier to world peace would thereby cease to exist.

The underlying problem in the immediate future is to bring about the restoration of economic, social and political health in the world and to give to the peoples of the world a sense of security which is essential for them to carry on the task of recovery. What is needed for the achievement of a world order based on law and dedicated to peace and progress is a widespread improvement in the material and social well-being of the peoples of the world. The responsibility for such improvement will always rest primarily upon the peoples and governments themselves. In this field the United Nations, however, can play an increasingly active role.

The factor of military strength is of immediate and major importance in the present world situation; but is not the element which will be paramount in the long run. The emphasis often placed solely on the military aspects of world affairs does a disservice to the cause of peace. The more present

differences are talked about and treated exclusively as a military problem, the more they tend to become so.

The problems today presented to those who desire peace are not questions of structure. Nor are they problems solvable merely by new forms of organization. They require performance of obligations already undertaken, fidelity to pledges already given. Basic human frailties cannot be overcome by Charter provisions alone, for they exist in the behavior of men and governments.

The suggestion that a revised United Nations, or some form of world government, should be achieved, if necessary, without those nations which would be unwilling to join, deserves special attention. Such a procedure would probably destroy the present United Nations organization. The result would be a dispersal of the community of nations, followed by the formation of rival military alliances and isolated groups of states. This result would weaken us and expose us to even greater dangers from those who seek domination of other states.

It is not changes in the *form* of international intercourse which we now require. It is to changes of *substance* that we must look for an improvement of the world situation. And it is to those changes of substance that our policy has been directed. When the substance of the world situation improves, the United Nations will be able to function with full effectiveness. Meanwhile we will continue our efforts in cooperation with other governments to improve the working of the United Nations under the Charter.

The United Nations was created after years of study and after many months of difficult negotiations. It now has 58 members. It is the symbol of the aspirations of mankind. All new efforts to attain order and organization in the affairs of men require time to grow roots in the loyalties of men. Let us not in our impatience and our fears sacrifice the hard-won gains that we now possess in the United Nations organization.

(Editor's Note: This is a digest of a statement by the Honorable George C. Marshall, Secretary of State, before the House Foreign Affairs Committee.)

Eternal God, Father of all mercies, with reverence and gratitude we acknowledge Thy unfailing goodness. Lift up the light of Thy countenance, O Lord, upon the peoples of the earth and give them peace. Out of the testimony of many witnesses may Thy truth be established throughout the world.

At the beginning of this special session of Congress, may these Thy servants give Thee a high and honored place in their lives. Suffer not the works of their hands to be stained with dishonor, nor their minds to be abased with unworthy thoughts.

May every memory of patient endurance by which justice has been established, and may every example of sacrificial service by which America's advancement has been made possible, offer inspiration and guidance to those who bear responsibility in government. This we pray in the Name of Jesus Christ, the Savior of the World. Amen.

—Prayer of the Rev. Jacob S. Payton, D.D., former associate editor of THE CHAPLAIN, at the opening of the special session of the Eightieth Congress

What Is a Christian?

BY CLARENCE EDWARD MACARTNEY

(Minister, First Presbyterian Church, Pittsburgh, Pennsylvania)

Dr. Macartney, a Princeton Seminary graduate and holder of the D.D., Litt.D., and LL.D. degrees, has been pastor of Presbyterian churches in Paterson, New Jersey, Philadelphia, Pennsylvania, and Pittsburgh, where he has served since 1927. At one time moderator of the Presbyterian Church in the U.S.A., Dr. Macartney's career includes numerous foundation lectureships and the authorship of more than a score of books.



The disciples were first called Christians at Antioch.—Acts 11:26

If any man suffer as a Christian . . . —I Peter 4:16

Almost thou persuadest me to be a Christian.—Acts 26:28

THESE are the three appearances of the name *Christian* in the New Testament, although there are probably references to it, as we shall see elsewhere. "What's in a name?" But in this greatest of all names there is great and beautiful meaning. To know how it arose, and what it stood for, will move us to ask ourselves to what degree we are worthy of this name.

The Origin of the Name

At the time of the persecution of the disciples at Jerusalem, when Stephen was stoned, many of the believers fled from Jerusalem, but wherever they went they continued to preach the Gospel. Some of them went over to the Island of Cyprus, and to the

town of Cyrene, in Africa. From Cyprus and Cyrene these believers, and possibly their converts, came to Antioch. Hitherto they had preached the Gospel to none but unto the Jews only. But now came a startling innovation. They preached the Gospel at Antioch to the Greeks also, and great numbers of them

believed and turned unto the Lord.

When the word of this reached Jerusalem the Church sent Barnabas, who was himself a native of Cyprus, and a Greek-speaking Jew, down to Antioch to investigate. Barnabas was stirred and moved at the work of grace he saw among the Greeks of Antioch, and did all he could to encourage them to cleave unto the Lord. The work had assumed such proportions that Barnabas felt that he needed a helper. The one whom he chose was Saul of Tarsus. This was some years after the conversion of Saul. Thus it was through the invitation of Barnabas and at Antioch that Paul found his place and began his mighty work as a preacher of the Gospel.

Antioch was one of the three great cities of the Roman world. First Rome, then Antioch, and Alexandria. It was situated on the Orontes River sixteen miles from the coast, and not far from the Taurus range of mountains. To its gates came the commerce of the Med-

iterranean through its port of Seleucia, and there, too, was the terminus of some of the great caravan routes to Mesopotamia in the far east. Founded by one of the generals among whom Alexander the Great divided his empire, it became in time, under the Roman occupation, the capital of the province of Syria. It was a city of grandeur and splendor, famous for the Corso, or Boulevard, that ran the entire length of it; and surrounded by gigantic walls, sections of which are still standing. It abounded in temples, stadiums, parks and palaces. The population was a mixed multitude of Greeks and orientals. Hard by the city was the Grove of Daphne, in which stood the Temple of Apollo, the god of Light. Here in the deep recesses of this scented and well-watered grove, the devotees of the so-called god of Light pursued by day and night the shameless works of darkness. On the face of Mount Silpius, looking down upon a scene of vice, splendor, licentiousness and wickedness such as the world has seldom witnessed, was carved the likeness of grim Charon, the ferryman of death's river. The outlines of his face are still to be seen. Such was Antioch, the cradle of gentile Christianity, the place where the first world missionaries were sent forth, and where the disciples were first called "Christians."

The name *Christian* was undoubtedly bestowed upon the followers of Christ as a term of reproach and derision. The Christians called themselves disciples, believers, saints. The Jews called them Nazarenes and Galileans. They would never have used the name *Christian*, which might have implied that they regarded Christ as the anointed One, or the Messiah. It was a name bestowed upon the be-

lievers in that populous and wicked city by the heathen and the pagans. You could imagine a group of aristocrats of Antioch crossing the bridge over the rapidly flowing Orontes River and making their way toward the amphitheatre where the games and the sports were held. As they approach the gates they see a little group of men, Niger, and Lucius, Barnabas, and Silas and Paul, who are making their way, not into the arena, but to the cavern on the mountainside above the arena, where the followers of Jesus were wont to assemble and pray and sing. As they see them passing, one of these men bound for the arena points toward them, and with a laugh, says to his companions, "Look, there go the Christians!" Thus undoubtedly it was that the name arose. Little did the devotees of the amphitheatre, or the debauched loafers in the grotto of the Grove of Daphne, imagine that long after Antioch with its temples and palaces and groves had become a heap of ruins, the city would be remembered chiefly because there the followers of Jesus were first called Christians, and because from Antioch Paul and Barnabas set out on the first missionary journey.

Christian was a name bestowed upon the believers by unbelievers, and as a term of contempt and derision. In the same way other great names arose. You can come forward from Antioch seventeen hundred years. It is a Sunday evening. In Lincoln College, Oxford, some of the students are studying, some drinking, singing, gambling. But in one of the chambers a young man twenty-six years of age is reading from the Greek Testament to a group of four other men. After the reading they speak of their life during the past week, and then kne-

own together in prayer. Students returning from the public houses, and coming noisily up the hallway, hear the sound of these voices lifted in prayer. They pound on the door with their fists and exclaim as they go to their rooms, "The Bible moths are at it again! Another session of the Holy Club! The Methodists!" John Wesley, Charles Wesley and Robert Morgan, James Hervey and George Whitefield—these were the five praying students whom the undergraduates because of their regular and methodical meetings for prayer, gave the name *Methodist* in scorn and derision. But now it is a great and glorious name.

The name *Christian* was a natural name for the heathen of Antioch to give to the followers of Jesus; and yet it was a very profound name. They did not name the believers after any particular doctrine or philosophy, but named them after Christ. Whatever they were, good or bad, sane or insane, they were recognized by these pagans to be devoted to the person of One whom they called Christ. That is ever the distinguishing mark of the true Christian. Above all doctrines and associations stands Christ, who, for the believer, is the Alpha and the Omega.

The bestowal of that name upon the believers showed also that they lived a different kind of life from the life which the people of Antioch lived. Whenever they came across a man who would not go to the unclean rites of the Grove of Daphne, or to the bloody shows of the Coliseum, who would not sacrifice in the temples, who would not expose crippled or unwanted children, who would not enter suits in the courts against another believer, who returned good for evil, and forgave his enemies, then they knew at once that whatever else he might or

might not be, he was certainly a Christian, a follower of one they called Christ. Thus the great name was won by a different kind of life.

That was how another name, perhaps the oldest name, for the believers and the members of the Church, arose, and perhaps also bestowed upon the believers in scorn and derision; and that name was *The Way*. They saw that these people had a different way of life, and so they called them "The Men of the Way," and the Gospel in which they believed, "The Way."

How much does the life of the Christian today differ from the life of the world? If we were put down in a wicked pagan city like those first believers at Antioch—and we are indeed in such a city now—would our way of life mark us out and win for us such a name as *Christian*, or a *man of the Way*? The true Christian, then, is one who follows Christ and whose way of life is Christ's way, and therefore, a different way from the way of the world. What about you and me? Not merely in outward observance, for Christianity today has banished the brutal and bloody games and has overturned the altars of heathen worship, but in spirit and life and conversation, in kindness, in forgiveness, in prayerfulness, in patience and gentleness? Could we win from a coarse and brutal world the name of *Christian*? The command that Paul gave to followers of Christ in another great and wicked city of that same age, Corinth, is one which is still timely: "Wherefore, come out from among them and be ye separate, saith the Lord." We pray for a great revival in the Church and through the Church; but before that revival comes there will have to be a separation from the world and the way of the world.

Suffering as a Christian

If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf; literally, in this Name, the very name Christian, because of which they suffer and are persecuted. This use of the name Christian by Peter in his second letter shows that by that time it was an accepted title for the believers in Jesus. It lets us know that by this time to be a Christian meant more than just to be marked out as a peculiar sort of person and to be the object of ridicule and contempt. It meant now hardship, persecution and suffering.

In this letter Peter writes with the purpose of strengthening the hands of the disciples who are being subjected to persecution and trial. "*Beloved,*" he says, *think it not strange concerning the fiery trial which is to try you; as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers in Christ's suffering. If ye be reproached for the Name of Christ, happy are ye, for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer or as a thief or as an evildoer. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God in this name.*"

Peter here says that it would be a shameful and disgraceful thing to suffer because of evil-doing, for such suffering would be well deserved. But to suffer for Christ's sake, and because one is a Christian, that is a high honor. He goes so far as to say that when one suffers for Christ's sake he becomes a partaker of the sufferings of Christ. Not that the sufferings of any believer have any atoning or forgiving power in them, for only Christ's sufferings

have that; but that by suffering for the sake of Christ the believer helps the Gospel, and in that way helps Christ to redeem the world. The ages of martyrdom afford abundant illustration of how believers in Jesus who were persecuted and had to suffer because of His name found that suffering their highest joy and glory. When Peter and the other apostles had been imprisoned for Christ's sake, and then at the intervention of Gamaliel, had been scourged and permitted to go free, *they departed from the presence of the Council rejoicing that they were counted worthy to suffer shame for his sake.*

The martyrs understood now what Jesus meant when he said, "*Blessed are ye when men shall hate you and cast out your name as evil for the Son of Man's sake.*" In many an arena where the lions were loosed upon the Christians; at many a precipice where they were hurled into the sea; in many a square where they were burned at the stake, those who suffered for Christ's sake and thus handed the faith down to you and me, testified to their joy in partaking of the sufferings of Christ. When they asked the younger of those two Covenanter martyrs who were tied to the stake and drowned in the Solway Firth what she saw as the tide swirled about the older woman, fastened further out, she replied, "What do I see? I see the Lord Jesus Christ suffering in one of His members!"

Sometimes we ask ourselves, "If I were put to the test, would I have enough loyalty to Christ to suffer for Him as the martyrs did?" Persecution on the part of the outside world as they experienced it, has passed away, due to the influence of the faith for which those martyrs died. Bu

still the conscientious Christian will be called upon to suffer criticism, ridicule, contempt, and to deny himself many of the things of this world. When this happens, remember you are a partaker of the sufferings of Christ, and that to partake of those sufferings is the believer's highest joy and glory.

"Almost Thou Persuadest Me to Be a Christian"

Here we have a third and most dramatic instance of the use of the word *Christian*. Felix, the Roman Governor of Judea, who had "trembled" when Paul preached to him, of *righteousness and temperance and judgment to come*, but did not repent or believe, had been succeeded as governor by Festus. Paul had appealed to the Supreme Court of the Roman world, the judgment bar of Caesar himself; and, jealous of the rights of a Roman citizen, Festus planned to send him to Rome at the first opportunity. But somewhat perplexed as to the nature of the case and the charges against Paul, he was greatly pleased when King Agrippa and his sister, Bernice, came to Caesarea for a visit, for Agrippa had heard much of Paul. He expressed to Festus a desire to hear Paul himself.

Here we have one of the great scenes of Christian history. The roof of the palace hall at Caesarea is upheld by great columns and the floor is of marble and tile. Along the walls can be seen the letters *S.P.Q.R.*, the *Roman Senate and People*, and also prominently displayed the golden letter *N* denoting the Caesar of that day, Nero. The soldiers of the crack Italian Band stand in rank against the walls on either side, their brass helmets crowned with eagles, their bare arms holding their circular shields and

gripping their tall spears, with the short swords girt on their thighs. At the sound of the trumpet the curtains behind the dais are pulled aside, and Festus conducts Agrippa and Bernice to their thrones, while each Roman soldier stretches out his hand in the salute which in our day has been made familiar to the world by the now fallen hosts of Mussolini and Hitler.

At another blast on the trumpet Paul is brought in. With the free hand, the one that is not chained to the soldier next to him, he shades his weak eyes from the glare of the light. After Festus gives a brief account of him and his trial, Agrippa says to Paul, "*Thou art permitted to speak for thyself.*" Paul then stretches forth his hands in his familiar gesture and begins to speak. He relates the story of his youth, his persecution of the Church, his dramatic conversion, and how he has been commissioned to preach the Gospel unto the gentiles. As he speaks of the resurrection, he is interrupted by Festus, who cries out in a loud voice, "*Paul, thou art beside thyself! Much learning doth make thee mad!*"

Paul makes an earnest and courteous disavowal of madness, declaring, "*I am not mad, most noble Festus, but speak forth the words of truth and soberness.*" Then he turns dramatically to King Agrippa, and addressing him in person, says, "*King Agrippa, believest thou the prophets?*" Then, before Agrippa has time to answer, Paul answers for him, "*I know that thou believest!*" Apostate Jew though he was, Agrippa no doubt had great respect for the prophets, and in his heart was the conviction that Paul was correctly interpreting what the prophets had foretold. At this Agrippa ex-

claims, "Paul, almost thou persuadest me to be a Christian!" Literally "with a little persuasion"—that is, with a little more persuasion, "thou wouldst make me a Christian!"

Had we been present in the judgment hall that day and heard Agrippa's accent, we would have known for a certainty just what he meant, for that accent would have betrayed the note of irony, if it was that, or the note of earnestness and sincerity. Everything indicates that it was a sincere utterance. Agrippa was not saying, "Paul, do you think that a grandson of Herod the Great is going to confess the faith of a crucified Galilean and consort with slaves and peasants and workmen?" No; the soul of Agrippa had been stirred, and in that moment he saw himself almost a Christian, and was "almost persuaded" to be one. That certainly was the way Paul took it, for he cried out at once, that great hunter of souls, *"I would to God, that not only thou, but also all who hear me this day were both almost and altogether such as I am, except these bonds."*

Except these bonds! Except this chain! That was all that Paul had to except when he told Agrippa that he would like him to be a Christian as he himself was—all but this chain. He would not have Agrippa wear a chain for three years, day and night, on his ankle and on his wrist, as he had done. He would not have Agrippa suffer the shipwrecks, the imprisonments, the assaults of the mobs, the beatings and the stonings which he had suffered; but he would have him be a Christian; to be able to face the future and the judgment with confidence; to have love in his heart for all men; to know the friendship and the comfort of Christ and the peace of God that

passeth all understanding. All that Paul had to except when he wished that Agrippa was a Christian as he was, was that chain.

How about you and me? Do you wish that other men were Christians as you are? And what would you have to except? All that Paul had to except was that chain. What would you have to except? Would it be like this: "I would to God that you were a Christian as I am, except my gossiping tongue? Except my bad temper? Except my jealous disposition? Except my complaining and murmuring? Except my lack of trust and faith? Except this chain!" That is something to think about! When Agrippa broke up the hearing and went out with Festus and Bernice, he spoke highly of Paul, and said that if he had not appealed to Caesar he could be set free, for he was certainly a just and innocent man. But that was not what Paul wanted to hear. He was after the soul of Agrippa. He wanted to make a Christian out of him, and he had almost, but not quite, succeeded. *"Almost thou persuadest me to be a Christian."* That is the epitaph of King Agrippa. And there we leave him, "almost persuaded, not far from the Kingdom of God," and yet not in it, because he did not act upon the conviction that was in his soul.

We have seen, then, brought out in these three uses of the great word, what it is to be a Christian. A Christian is one who follows Christ and whose way of life is different from the way of the world. A Christian is one who is willing to suffer for Christ's sake. One of the old writers used to say: "Faith makes a man a Christian; his life proves he is a Christian; trial confirms him as a Christian, and death crowns him as a Christian."

Amsterdam, 1948

BY W. A. VISSER 'T HOOFT

(General Secretary, World Council of Churches, Geneva, Switzerland)

(Editor's Note: The following article was written preceding the first Assembly of the World Council of Churches in Amsterdam. Because of publishing deadlines, firsthand reports will be given in subsequent issues.)

THE historical significance of the Amsterdam meeting does not lie chiefly in its world-wide ecumenical character. "Amsterdam" will mean a new departure in the relationships of the churches to each other. What Archbishop Soderblom proposed first in 1919 and the Ecumenical Patriarch of Constantinople in 1920—that the churches should enter into real fellowship with each other—is about to happen. Amsterdam will not only mean that another ecumenical conference is added to the series of such meetings. It stands for the beginning of a new process in church history.

These churches are not coming to Amsterdam with the thought of being absorbed in one single, unified World Church. They are not setting up a centralized organ to speak and act in their name. They are not planning to create an ecclesiastical parallel to the United Nations. What they intend to do is something much simpler, but no less important. They desire to enter into a continuing relationship to each other, so as to collaborate regularly in matters of common concern, to render a common witness whenever possible and to deal with the question of Christian unity in a Christian manner. They will meet in grateful recognition of the unity which already exists and engage in frank discussion of their differences.

The emergence of a new historical development is never a smooth process—least of all in church history. Amsterdam will be the meeting place of churches—most of which have lived in isolation from each other. They differ from each other in all the ways in which institutions having grown up in different cultures and situations differ. They differ also in important points of faith, of church-order, of their attitude to the world. They will only slowly learn to enter into a truly creative discussion with each other. The critical observer at Amsterdam will, therefore, not find it difficult to discover evidence of disharmony.

But the great thing about Amsterdam is that none of these barriers to fellowship will be final. These churches will not be meeting alone. They will meet under the eyes of the one Lord to whom they all owe allegiance and whom they acknowledge "as God and Saviour." They may hope that in spite of their formidable differences, in spite of the great confusion resulting from the divided state of Christendom, they will discover unity behind the disunity, and will receive from the Head of the Church their common marching orders.

What will these delegates do at Amsterdam? The Assembly is a constituent Assembly and will, necessarily, give considerable time to such questions as the constitution, the membership, the organization and the program of the World Council in the coming years. It is no small matter to set up an effective organ which is to serve

churches in all parts of the world in such varied fields as reconstruction, youth work, ecumenical study, international relations, press, and many others. It is even more difficult to elaborate a form of organization which will ensure that the different areas and different traditions participate equally in the leadership of the Council.

Nevertheless major emphasis of the Assembly will not be on these questions. An assembly of Churches of Christ—especially if it meets in the disrupted world of 1948—dare not content itself with matters of policy and organization. It must turn to the great pressing challenges which face the churches today. Those challenges are mainly four: Is the Church living up to its calling? Is it rendering a clear witness? Does it proclaim and exemplify the Lordship of Christ in society? Is it a force of justice and reconciliation in international life? These questions, to the study of which men and women in many countries have given time and energy during the last two years, will be considered in the four sections of the Assembly and answered in the light of insights given the whole Christian family.

A fundamentally important part of the Assembly will be the common worship. In the hours of common listening to the Word of God and common intercession, in the hours also when delegates will participate in the Communion services of other confessions or simply attend these services in the fellowship of prayer, the deepest understanding will come to them of the gift of unity and the sorrow of disunity. We hope that in those hours many will learn to pray: "Lord, make me an instrument for the restoration of the unity of Thy Church."

Nineteen hundred and forty-eight is

a unique date in church history. What an opportunity! Here can be seen at a glance the amazingly varied and richly diverse life of the world-wide Church. What other body can compare with the Church in the life of all nations, all races, all cultures! Amsterdam may be an occasion to hear the true voice of the Christian Church as a whole—as it speaks when it rises above national or even confessional limitations.

But also what a risk! Will the Assembly be sufficiently humble and sufficiently expectant: can God's creative power work through this Assembly? Are the churches really ready for this great adventure? Is not the real danger of this whole undertaking that it is carried by churches with their inveterate tendency to clericalism and officialdom?

These questions are real questions. We have no guarantee that the new beginning to be made in Amsterdam will be new in the only meaning which Christians can accept: that it reflects the rebirth of the Church through the life-giving Spirit. It is indeed possible that Amsterdam will produce nothing but another piece of church machinery. But it is also possible that the churches will turn anew to their Lord; that they will ask Him to re-make them and to gather His people together and thereby become ready for the new start which God in His grace offers to His children.

It is possible that Amsterdam will have to be described in the words of Ezekiel: *The bones came together . . . but there was not breath in them.* But God may grant that other words in the same vision may become true once again: *The breath came into them and they lived, and stood upon their feet, an exceeding great army.*

World Understanding--Key to Lasting Peace

BY CHAPLAIN (COL.) ALFRED C. OLIVER, USA, RET.

Chaplain Oliver, author of this article, served in the Philippines and was imprisoned by the Japanese from the date of the fall of Bataan until released by American Rangers on January 30, 1945. It is necessary for the Chaplain to wear a device to support his neck, which was broken by a blow received from one of his Japanese captors. Remarkably enough, there is not the slightest sign of bitterness in Chaplain Oliver's attitude, but rather a reverent and magnanimous spirit of charity toward all men. He is eminently qualified to write on the subject of peace.



MARK TWAIN once said: "There is a lot of talk about the weather but nobody does anything about it." The same might be said about peace.

There the similarity ends. Because people know weather is inevitable they take the precaution of buying raincoats, umbrellas, overcoats, storm windows and awnings, summer suits and sun glasses. On the other hand, most people seem to feel that the way to insure peace is to prepare for war.

In the light of present day international developments, I must go along with this policy to a certain point. Although I have always been a man of peace, having retired just two years ago after nearly 29 years as Chaplain in the United States Army, I made the following statement when asked my views on Universal Military Training:

"Not as an Army chaplain in two world wars, but rather as a private citizen—one who is the father of six children and has nine grandchildren, all but four of whom face the necessity of bearing arms—I am firmly convinced that universal military training is the most democratic method the United States can

pursue, if she is to perpetuate the American way of life.

"The world longs for peace; but suspicion, selfishness and fear remain the dominating elements in international thinking. Peace will never come as the result of some magic formula; rather it will be realized when the peoples of each nation institute a mass educational program which has as its objective world understanding. This is the only foundation upon which a lasting peace can be made a reality."

Those are my firm beliefs. Part of that statement also is the basis upon which the World Understanding Foundation—WUF—is established.

The four trustees and the many members of the advisory council—which includes businessmen, professional men, educators and clergymen, virtually all nationally known figures—are men of high character and unselfish patriotic ideals. They serve without remuneration and are unable

to benefit either directly or indirectly from any financial transactions made by or for the Foundation.

Unique in "peace plans," the World Understanding Foundation combines the highest of ideals with a down-to-earth approach to the problem of finding lasting world peace. It is based on faith, education and understanding.

Its theory is simple: if we know the problems of our neighbors, how they work, think and play—if we understand them—we'll get along fine. We can find parallels in our own neighborhoods. All of us have seen neighborly feelings bruised perhaps beyond repair when one individual erected a "spite fence," either physical or figurative, around his property.

In a sense, the World Understanding Foundation would tear down world neighborhood fences.

The Foundation asks participating nations to cooperate in setting up permanent exhibits depicting architecture, customs, business, sports, religion, etc., of each country, which the public would be invited to visit and study without cost.

The WUF does not expect any sudden, magical solution for international strife. Rather, it plans to inaugurate a fifty-year-long educational program which will gradually bring about a better understanding among the people of the world that will result in peace. The WUF contends that little constructive action has been taken toward peace. In the past quarter of a century, American soldiers have fought all over the world to defend and perpetuate the ideals underlying our way of life, while their loved ones have sweat blood at home, praying that peace might come and that their sons, fathers, and sweethearts might be returned safely. We ask if this devastat-

ing thing called war is to be permitted to repeat itself generation after generation.

The World Understanding Foundation is convinced that a better understanding of the life of our world neighbors will gradually lay an educational foundation upon which the world can build a lasting peace.

This is the first time in history that a veterans' organization has endorsed a peace project. That, too, should indicate that America is becoming mentally ready for such an approach to peace as enunciated by the World Understanding Foundation. There are reasons why you will find veterans and military leaders—men who have known war at close hand—among the first to join forces in forming the Foundation.

We can learn those reasons by getting close to the thinking of our World War II veterans. Most of the young men who served our nation in World War II were schooled, and attained manhood, during the period when isolationist and nationalist feeling was at its peak in America. They neither knew nor understood the people of the lands in which they were called to fight. They were not familiar with conditions and the ways of life they encountered among our enemies and our allies alike. There were even many of our servicemen who felt as much animosity for some of our allies—and I don't mean the Russians—as they did our enemies.

Some of the things our veterans saw, the things they learned after observing the country and knowing the people, were great revelations. They brought this knowledge and understanding home with them. I have heard young World War II veterans confess that they considered their trip overseas

during the war worth more than a college education. Their war experiences gave them a new appreciation, not only of the rest of the world but also of America.

They know now that wars can never be eliminated until all the people of the world know and understand the problems of all nations. They know, too, that this can't be done overnight, but they recognize that a start must be made somewhere if we are to outlaw war. That is why the Veterans of Foreign Wars has endorsed the World Peace Foundation.

As high as are the ideals of this program, it is solidly based in operation. In order to prevent later possible misunderstanding, the WUF has outlined clear-cut duties and requirements of each government desiring to cooperate.

Each nation will indicate in writing its willingness to cooperate and each will agree—

1. To furnish an architect who will draw up plans for the housing of the exhibits in keeping with the architects of the exhibiting nation.

2. To furnish a gardener to landscape the grounds around its exhibits in accordance with methods used in its own country.

3. To furnish a box for shipment to the United States original material for the exhibits and such subsequent material as may be considered desirable; each shipment to be itemized, appraised and approved by a representative of the Foundation trustees before boxing.

4. To give the trustees of the Foundation an opportunity to make motion pictures mutually agreeable to both parties, which films will be widely exhibited free of charge in the United States.

5. To maintain adequate exhibits over a period of fifty consecutive years.

In return, the Foundation will—

1. Agree to pay customary fees to the architect who is designated and will raise sufficient funds to cover the cost of erection of the buildings and their maintenance.

2. Have final authority to pass upon plans for the buildings and exhibits.

3. Pay the cost of transportation of all exhibits to and from the United States. The trustees will properly insure all exhibits while in transit and while they remain in the United States. It is agreed that all are to be delivered, ready for transportation, at a port designated by the participating governments.

Emphasis is placed on the fact that no goods will be shipped and the buildings will not be erected until sufficient funds are in the hands of the World Understanding Foundation to insure completion of each project.

Already China has agreed to cooperate and official representatives of twelve other nations have written their home governments to recommend their cooperation.

Regents of Maryland University have generously set aside sufficient ground of their campus for the entire project.

Our State Department proceeds cautiously before placing its blessings upon any nongovernmental project. Yet, William Benton, when he was Assistant Secretary of State, wrote to the WUF: "Much of the work in promoting international understanding, of course, must be the responsibility of private, unofficial organizations and individuals. The Department welcomes all sincere efforts by groups such as yours."

The type of exhibits planned will reach down into the lives of the nations cooperating, with the idea of having American citizens learn how our world neighbors live in their homes, conduct their business; how they farm, play and think.

To date no attempt has been made to raise funds because of the acute building material shortage which prevails throughout the country. Being veterans themselves the trustees would do nothing to interfere with veterans' housing. Now the trustees feel that the time has come to begin to accumulate funds. The first development they plan is a small Chinese village.

Much preliminary groundwork has been accomplished for this particular unit. The Chinese Government has sent a Shanghai architect, a graduate of the University of Michigan, and he has drawn up a sketch of the projected village and completed blueprints. Also, Thomas Yuan, of the Museum of Pieping, flew here for consultation.

All national exhibits will be open to the public without admission charge. Unlike construction of "world fairs," the buildings will not be of temporary construction, but will be of permanent character.

Naturally, a large endowment will be needed to implement a program of public education such as the World Understanding Foundation visualizes. It is estimated that the amount needed to properly put across the program would total \$50,000,000—about one-fifth the cost to American taxpayers for one day's war during World War II.

Already the Foundation has had to

refuse offers for the total endowment from large philanthropic groups. This was done because the trustees feel that to be successful, the program must have "grass roots" support from the people for whom the project has been undertaken.

A natural question arising among people who are told of the WUF is: "Why should we raise all of this money and go to all this trouble to educate the American people who already want peace; while many of our world neighbors question our motives, refuse to understand our true aims and resent any attempt on our part to teach them our way of life?"

We believe that unless we exercise Christian humility and realize that we must learn from ourselves and others we shall never surmount the obstacle of nationalistic pride and become friends with our world neighbors. Someone must make the start toward friendship and the United States is in a better position to do this than any other nation. We believe that as exhibits are rotated and as through the fifty-year period many exchange students come to our shores to operate them these will carry back to their homes a clearer idea of our way of life and perhaps a desire to start similar projects in their own countries.

A start toward world peace must be made somewhere. We believe the World Understanding Foundation is the answer, because we cannot have world peace without world understanding.

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Salute to Chaplain Bayard

By STEWART M. ROBINSON, D. D.

(Vice-Chairman, General Commission on Chaplains)



Harris & Ewing
CHAPLAIN BAYARD

IT was a great day for the spiritual ministry to soldiers and sailors when Congress passed the bill allocating a chaplain to every 1,250 commissioned and enlisted personnel. The date was 1914. From 1842 till then the law read that there should be 24 chaplains in the Navy. To Chaplain G. Livingston Bayard, USN Ret. goes credit for the inspiration that suggested a yard stick always adjusted to the strength of the forces to be served rather than a fixed number which would only be altered by legislative enactment.

Behind that event lies a story of capable planning, indefatigable effort and strong spiritual earnestness. Many gave good service, but Chaplain Bayard was the spear-point.

The Chaplain's family, uniting the Livingstons and the Bayards, goes back to the beginning of our nation's history. Patriots, statesmen, soldiers and clergy decorate its story. Washington is graced by old mansions or their sites where members of these families lived as they served in Senate and House, on the bench or in diplomatic appointments.

In 1842 when 24 chaplains were assigned by law to the Navy the fleet had 69 vessels, 1,482 officers and 9,784 men. In the Civil War the Navy had 681 vessels and 58,796 officers and men.

Gideon Welles, Secretary of the Navy, 1861-65, met a demand for more chaplains with the statement that he did not know what to do with the 24 he had, and ordered some of them to the Naval Academy as instructors. During the Spanish War Secretary John D. Long defeated all efforts to increase the number, still

24. Finally in 1902, President Theodore Roosevelt, a warm personal friend of Chaplain Bayard, introduced him to the Secretary of the Navy and opened the way to better things for the chaplains. In 1908, the then newly formed Federal Council of Churches added its influence. In 1913, the energetic and alert Chaplain was invited to formulate a bill which ultimately passed the two Houses of Congress and received the Presidential signature.

In the same general period the Army kept pace. In addition to the position of post chaplain that of regimental chaplain was instituted.

Many curious enactments limited the rank, tenure, pay and promotion of chaplains, among which was Chaplain Bayard's somewhat humorous contest with Navy conservatism to get a suitable uniform for chaplains. A Washington newspaper of 1907 carried this news item:

"It is likely that the Navy Depart-

ment will, before long, order an additional number of chaplains to sea, and practically all of such officers on the active list are likely to be called upon for duty afloat in the next few months. The principal reason for this is the pressure which is being brought on Congress to authorize the appointment of an additional number of chaplains. Normal demands upon chaplains are held by the department to be met by the present number of chaplains (i.e. 24). Secretary Metcalf favors the appointment of temporary chaplains, if any increase is authorized, with the idea that these temporary appointees shall be appointed permanently to the corps whenever vacancies are to be filled. The Navy Department has gone on record against proposed legislation that the uniform of a chaplain shall be the same as provided for other officers of the same rank."

All this able work and the ultimate success of efforts to increase the spiritual efficiency of the chaplaincy, and the understandable conservatism of departmental reactions is all a lively incentive to forward the present recommendations of the General Commission on Chaplains that a Chaplains' Bureau be created. This is the next step. It may come in each of the defense departments, or, perhaps, most strategically in the new set-up which forms under any program of merging the defense forces. Under a union program the Bureau would be a neces-

sity. With the renovation of organization it could be introduced without undue strain or heartache in the breast of those who have hitherto felt that the chaplaincy was a kind of prerequisite of some other organ of military administration.

The chaplain deserves the same professional standing in the armed forces that the physician and surgeon enjoy. Our Government has been increasingly alive to the significance of a spiritual ministry. The praise lavished upon the chaplains by generals and admirals has been loud and generous. But it must be more than lip-service. It is a poor return to any longer restrict the chaplaincy into some subsection of another bureau, and make it the administrative puppet of executive heads who are already busy with other responsibilities. The creation of the Chaplains' Corps with general officers at the head has been a proper step in the direction of the creation by law of a Chaplain's Bureau for the Armed Forces of the Nation. When this happy event takes place we hope to still have Chaplain Bayard with us to receive our congratulations as he sees the last long mile covered, and the Flag of the Cross not only recognized ceremonially, but recognized organizationally in a Chaplain's Corps in a Chaplains' Bureau where the spiritual ministry to service personnel can be handled in all its details.



The American Seminary Chapel series by Dr. H. L. McGill Wilson will be continued in our January issue with an article on the chapel of Drew Theological Seminary, Drew University, Madison, New Jersey.

The Chaplain of the Mental Hospital

BY CHAPLAINS HOMER H. ELLIOTT AND NATHANIEL C. WALLIN

(Chaplains, Neuropsychiatric Hospital, Veterans Administration Center, Los Angeles, California)

Chaplain Elliott attended Pomona College and the Pacific School of Religion, from which he received the B.D. degree. Ordained a Congregational minister, he has given 13 of the 20 years of his ministry as chaplain to our young men in the Civilian Conservation Corps, the Army, and the Veterans Administration. In World War II he was assigned to the Western Defense Command, being discharged in 1945 with the rank of Lieutenant Colonel.

Chaplain Wallin received his A.B. degree from Ohio State University and the B.D. from Yale Divinity School. After serving Congregational pastorates in Massachusetts, Illinois, Utah, and California, he entered the Navy chaplaincy in 1942. He was with the Naval Air Service at Lake City, Florida, and Coco Solo, Panama Canal Zone, later becoming senior chaplain of the Naval Operating Base at Trinidad. During the final year of operations against Japan he was assigned to the *U.S.S. Miami* in the campaigns at Iwo Jima and Okinawa, retiring from active duty with the rank of Commander.

Both chaplains have served in the Neuropsychiatric Hospital of the Veterans Administration Center at Los Angeles since 1946.

WHAT can a chaplain do with mental patients?" is one of the first questions people ask about the work of a chaplain in a mental hospital.

It is a natural and reasonable question born out of much misinformation and misunderstanding about mental patients and work with them. Many people think of a mental hospital as a place filled with raving maniacs, and forget that the majority of them are

not so acutely disturbed, but instead are suffering from ailments of varying degrees of mental contact.

Always out of the terrible toll of war, there are those who fall upon the battlefield never to rise again; and there are those who fall, and by the miracle of medical science, survive, but are physically maimed and crippled for life; and there are those who, perhaps, do not shed blood, but nevertheless are mentally disabled. In this discussion we shall be concerned with this last group of veterans and the ministry of the chaplain to them.

The chaplain has a unique opportunity with mental patients, because fundamentally, he represents The Way of Life which many of them must learn to tread, in order to approximate, or find recovery to wholesome living. God has given to all a master pattern for life of faith and love and service into which we must weave the threads of our lives in order to create a fabric which will withstand the strain of modern living. As we counsel with patients the conviction becomes increasingly strong that many patients are mentally ill because they have sought some course other than The Way of Life God intended for them to live.

The alarming increase of mental patients in the hospitals of our country bears out this fact. It reaffirms the fact that religion possesses one of the

most valuable and potent influences for producing harmony and peace of mind. It gives a wholesome perspective on life which is needed to restore one's faith in himself and his fellowmen. Consequently, there is an increasing recognition that the chaplain and the doctor are working toward the same essential goal; that is, to renew faith where faith has been lost—faith in self, faith in fellowman, and faith in God.

The Chaplain Exemplifies The One Who Cares

One of the most important duties of the chaplain is his personal contact with the patients. Many of his patients are confined to their beds, or wards, and it is to them he carries out the Master's parabolic admonition, "*I was sick and ye visited me.*"

It is there at the bedside or in the ward, wherever the men are, that he carries a word of encouragement, a spirit of confidence, and a faith that transcends life's infirmities.

The calls upon the chaplain are many and varied as he goes from patient to patient. One may want only a smile and a pleasant word, another may want to send a message to his family, or another may want to open up his heart and clear his conscience in the face of life's greatest uncertainties. Others may be in mortal pain or mental anguish and wish the chaplain to read from the Holy Scripture and whisper a prayer. Whatever it is, the chaplain must always be alert to see the need and leave the patient better able to meet whatever there is ahead.

Mentally ill patients, as a whole, are lonely and crave the friendship of those who sincerely care. It is in this capacity that the corps of workers, both the employed and the volunteers,

make a valuable therapeutic contribution in a mental hospital. But all of this would not be complete if the patients did not feel that God's care is working through these people and touching their lives to lead them on the road to recovery.

Personal Counseling

Then there is the patient who takes the initiative and calls for the chaplain to visit him in the ward, or he may come directly to the chaplain's office for consultations. Such contacts offer unusual opportunities for the chaplain to guide the patient to increased moral and spiritual insight. Through leisurely and painstaking conferences, oftentimes recording the salient facts about the patient, the chaplain is able to come to an understanding of the moral and spiritual conflict involved. Occasionally the patient divulges facts to the chaplain which are unknown to the doctor, and when he does—and it seems pertinent—with his approval they are revealed to the doctor to aid in his diagnosis. Due to the close correlation of our work, it is often advisable for the chaplain to consult the doctors, nurses and social workers for further information which will throw light on the patient's problem.

When the patient's troubles are known, he ministers to him as a spiritual adviser, never as a doctor or psychiatrist, social worker, or as a representative of other agencies. A happy relationship exists here, for when it is discovered by any department that help is needed from another the patient is referred to those who are most capable of aiding him.

The Christian fellowship offered through successive consultations with the chaplains, information and instruc-

tions given, prayers offered and rites administered, have separately and in combination proved effective media in overcoming mental disturbances. The development of insight and the integration of spiritual values is something which takes much time and patience. But experience has proved that the goal of giving the individual renewed confidence in himself, as well as developing in him a more wholesome attitude toward God and society, is well worth the effort.

By the use of some simple headings we have been able to classify the majority of the problems which come to our attention as follows:

First is that group of patients who have developed religious complexes to the point of being fanatical. Many have adopted exalted personalities, assuming the roles of various characters such as Moses, Jesus, and even God. These patients are counseled to maintain a reasonable point of view toward religion, and through further contact are given as much help as possible.

Deep guilt complexes, which in many cases have come as the result of violations of earlier religious and spiritual teachings, frequently disturb the patient. He may harbor fears that God will not forgive him, and will exact penalty upon himself and others who are involved in his guilt. It is in this area that the chaplain can be of great help by counseling with the patient and leading him to realize that God, through His deep love, is ever ready to pardon and even to use such experiences for good.

Another problem of paramount importance is the guidance of the sexually maladjusted. This type is one of the most baffling that come before the chaplain, and requires much patience and study. If in his consultation with

these patients, the chaplain points out to them that God expects them to live clean and wholesome lives as the proper way in a moral and religious order, he may get a good response.

Family and marital maladjustments, resulting in worry and frustration, involve more patients than any other single category. The breakdown of the modern home shows up in a mental hospital with heartbreaking emphasis. With these cases the chaplain not only confers with the patient, but, should the patient live in the community, calls personally at the home whenever he can. If the patient lives elsewhere, and if deemed advisable, the chaplain usually corresponds with the family, trying in each case to effect a reconciliation, or at least to bring the patient some reassurance of his people's concern for him.

Another common problem is aiding the alcoholic to realize that his condition can be improved by self-mastery, by changing his social habits, and by drawing deeply upon spiritual resources. The chaplain's real opportunity does not end when the alcoholic patient leaves the hospital, but after he leaves. The feeling that the chaplain cares and has confidence and faith in his ability to succeed will be greatly increased if he manifests concern even after he leaves the hospital.

The chaplain faces a perplexing problem when he confronts the patient with the more confused mind. In addition to befriending him, he tries to introduce the power of God and the verities of religion as vital factors in his recovery.

There is a group of older patients, some of whom will be permanently hospitalized. Others, through fear of approaching old age with its consequent lessening of employment and

decrease of virility, feel useless and beaten. They need the ministry of hope and encouragement which the chaplain can give.

Many patients entertain a certain uneasiness about medical and surgical treatment, as well as about the outcome. These are admonished to rely on the skill of the doctors and to put their trust in God, with the confidence that all will come out for the best.

Assuring men on their death bed of the love and mercy of God and the hope of immortality, and the performing of the last rites of the church, are unique privileges of the chaplain. Hand in hand with this ministry is the offering of consolation and sympathy, as well as physical assistance, to the bereaved relatives of the deceased.

There are patients who return to seek the advice and help of the chaplain for many months after they are discharged from the hospital. Relatives and friends who visit the patient in the hospital frequently come to confer with the chaplain, either alone or with the patient, giving the chaplain a better opportunity to understand the patient's family relationships.

These personal contacts afford the chaplain rare opportunities to enter into the life problems of the patient with sympathy and understanding. He is able to come as a friend in times of loneliness and suffering, not just another friend, but as one who represents the love and compassion of the Great Friend. Since the chaplain knows their heartaches, their weaknesses, as well as their needs, he is in a unique position to gather with the patients in group worship before God.

Fellowship Through Group Worship

We feel that there is a mighty therapeutic power in group worship. As

a means of fellowship with God and man it is considered vitally important with mental patients. In view of the fact that a mentally ill patient is fundamentally out of adjustment with the processes of living normally with man and God, he is in need of the relationship which divine worship provides. None can live unto himself and retain his proper balance. The good Lord has so made life that whosoever will truly find life must lose himself in the fellowship of Christlike service. This fact is equally important for mental patients. No patient can make a satisfactory recovery without fellowship of some type. Fellowship makes it possible for the unhappy, lonely patient to transfer what goes on inside himself to what goes on between himself and other individuals about him.

The actual worship services, held both for those in the confined wards as well as for all others, provide the symbols of faith and hope and love. These symbols, as seen in the altar, the cross, the candles shedding soft light upon the vases of fresh flowers, all made even softer by the backdrop of velvet, give to the patient a feeling of peace and repose. The resonant tones of the organ, the singing of the hymns, and the unison reading of the prayers and scriptural responses, all give the patient a sense of fellowship with God and with man.

Above all, God is upheld to them as One with unbounded understanding and compassion, eager and willing to share their burdens. In this respect, the group confessionals, and prayers offering forgiveness of sins, prove valuable for patients with feelings of guilt. Finally, this fellowship helps patients to find and apply a faith which allows God's eternal light to break

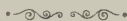
through the dark skies of their lonely existence.

We realize that we are merely scratching the surface of this vast and challenging field of Christian service. Study and research and experience will do much to bring additional light to our present areas of darkness.

Whatever other blessings God may give in this work, we gain encouragement from the fact that as a result of cooperation with all the various services of the hospital, a high percentage of our patients recover and return to normal living. Officials of the Veterans

Administration, doctors, nurses and attendants, patients and their families, attest to the value of the hospital chaplaincy. Official representatives of various denominations, and service men's organizations, as well, have recognized the vital importance of this type of ministry.

In the final analysis, it is the approbation of our Lord we want. The high goal of our ministry in the hospital must be the fulfilment, in the Master's name, of His admonition, "*I was sick and ye visited me.*"



"Render Unto Caesar . . ."

The Church has been called the "mystical home of man." It has been looked upon as a place of spiritual rearing—a place "apart" from the world. This principle Jesus made plain centuries ago on that last night in the Garden when He prayed for His Disciples, "I am no more *in* the world but these are *in* the world and I am glorified in them. . . . They are not of this world even as I am not of this world; but thou didst send me into the world, even so send I *them* into the world."

Are we *in* or of this world? This month we are given a chance to say. As adult members of a democracy, we are given the right of franchise. If we do not exercise this right we are neither *in* nor of this world. If Jesus were here today would He vote at the polls? Would He let His voice be heard in politics? From His actions in Galilee, yes! He spoke to the scribes and the Pharisees in no uncertain terms as He demonstrated their hypocrisy and deceit. He flogged the money-changers in the temple. He answered those who would trip Him concerning the law. "Render unto Caesar," He said, "the things that are Caesar's, and unto God the things that are God's."

Would Jesus vote today? Yes, He would "render unto Caesar" the benefit of His voice in the running of the government. He would "render unto Caesar" taxes for the running of the government. He would "render unto Caesar" His interest and support as a citizen. In a word—He would **BE** a citizen.

Citizenship is a two-way affair. A government owes its people nothing that they do not make possible. Democracy is a government of the people. To vote is good democracy. Jesus sent us **INTO** the world. To vote is good Christianity.

The Gospel in World Perspective

BY PAUL DAVID DEVANANDAN

(Professor of Philosophy and History of Religions, United Theological College,
Bangalore, India)

Madras-born Dr. Devanandan has recently received the Doctor of Divinity degree from the Pacific School of Religion, where he also earned his B.D. In addition he holds the A.M. from Madras and the Ph.D. from Yale. Beside his teaching duties he serves as Literary Secretary for India of the Young Men's Christian Association. He is the author of *The Meaning of Maya* and has contributed to periodicals on three continents.

HUMAN concerns have become so closely interlocked today that modern man is compelled to consider them in their world setting. As never before in history, economic interdependence, cultural interpenetration and political necessity have drawn mankind together.

Though the issues of contemporary life have assumed global dimension, our own concern in them is still conditioned by private interest. This conflict of the ideal aspiration for world unity and the natural impulse to group isolation has resulted in a sickly sense of futile despair in the minds of the more thoughtful, and a no less fatal tendency to reckless abandon in the lives of the indifferent many.

Various ideas have been, and are, held concerning the nature of this fundamental unity. Idealistic philosophy maintains that the unity underlying apparent natural diversity is metaphysical. It is of the deathless beyond which can only be possessed in the eternal realm of absolute being, which cannot be of present experience. Both Christian pietism and the Hindu Vedanta for this reason dismiss all human aspiration for world unity as unrealistic and utopian.

Scientific materialism, on the other hand, interprets such unity in purely physical terms. Unification by imperial conquest and violent regimentation of society overlooks the fact that people differ fundamentally from things, that the world consists not only of things but of people.

Nor has secularistic humanism helped at all. Its conception of unity through cooperation of trained human intellect to realize a functional harmony has led only to despair. Many in our day are discovering that human self-sufficiency is a myth.

The greatest challenge to religion in our world is the demand of disillusioned people, suspicious of metaphysical philosophy, fearful of materialistic science and conscious of human inadequacy, asking that they be shown the way to a spiritual unity, transforming the physical and materializing the mystical.

Has religion the answer? In our divided world religion is a primary source of dissensions. The many religions of mankind are responsible for diversities of cultural tradition, racial separatism and national isolation. Many thoughtful men in our generation are faced with the dilemma of choosing between no religion and one religion if we are to achieve our hope of one world. The abolition of religion is a futile dream. And the advocacy of the superior claim of any one faith undoubtedly savors of a religious imperialism.

The alternative is a federation of faiths, a cooperative commonwealth of contemporary creeds. But unity of faith is not wrought by creedal reconstruction, by manufacturing a composite creed. Every religion is an organic system, with an inalienable historical tradition and an inner coherence.

The mere revival of religions will not bring unity to our world. On the contrary, it will effectively destroy such a possibility by revitalizing and reinforcing just those divisions which can prove most persistent in separating the family of man.

Our hope, then, is a re-discovering and proclaiming afresh what transcends all religions. Beyond and beneath the separatist contentions of different creeds is the assurance of faith that God Himself is at work in this world of His creation directing its destiny. Our hope is not merely in reviving faith in God, but in God as actively engaged in the arduous task of the redemption of man, of making this His world, His Kingdom is a very real sense. Then as now, the call is not back to any one religion but the reaffirmation of the original challenge: *The Kingdom of God is at hand. Repent and believe the Gospel.*

That is still News, and men everywhere are arrested by the compelling demand of the Mind of Christ that we consecrate our lives ever anew to the same end that He pursued; that we redirect our mind's eye to capture the same vision that held Him captive; that we re-order our day-to-day living to reach the standards that He set up. The Gospel is, in this sense, the fulfilment of all religions.

The relevancy and significance of the Gospel for today is best expressed in the words of St. Paul: *Let this*

mind be in you, which was also in Christ Jesus, Who . . . took upon himself the form of a servant . . . and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

The modern mind may still balk at the idea of sin, but it can now understand the devastating consequences of human pride. Our present tragedy is the outcome of the overweening confidence of man in his own inventive genius which seeks in vain to set at naught the creative power of God Almighty in the here and now. True humility is just this high sense of dependence on the Lord of Life.

Again, man needs to realize that he is under orders in working for world unity. We are not putting into execution any design of our own making. We are fulfilling God's purpose. It may perhaps involve eventually the "death" of human kind that the Kingdom may be peopled with the Children of God. "My Father worketh, and I work," was the simple explanation which Jesus offered for His "going about, doing good."

And, third, service. For the good sought is not for the selfish possession of the doer, but for the benefit of the other. Implicit in the Gospel is the call that men, who take it seriously, go to the ends of the earth, if need be, to alleviate the sufferings that man in his blindness inflicts on himself, setting at naught the fair design of the Creator for His entire creation.

But we would totally fail to comprehend the Mind of Christ if we did not reckon with the Church as the fellowship of the faithful. Man discovers his possibilities only in relation to his fellowmen and to his God. Persons grow into fullness of stature

by the impact and interaction of person on person and of the Person on persons.

So that at the core of the Gospel is the ideal of the true community. In as far as the Church ecumenical through its world-wide fellowship reflects the Mind of Christ it can be an instrument of God's redemptive activity on earth. The original fellow-

ship of the "called out" was designed to fulfill that very end. And today, as at no time in known history, "the great new fact of the Church" ecumenical stands out in contemporary life, witnessing to the Gospel in world perspective, as the earnest of the New Order.

(From the Bulletin of the Pacific School of Religion, Berkeley, California.)

Much has been said and written about the atomic bomb since that morning three years ago when a lone American airplane wheeled over the city of Hiroshima. This much, at least, should be clear to every veteran: the atom bomb is only the most spectacular of many explosive forces in the world today. Unless we can chain those forces our civilization, perhaps all civilization, is doomed.

Many of us know the bitterness that comes to a man who can't find a decent job or place to live. Even now, with full employment in the United States, these problems have been driven home to many returned GI's. Think then, what's been happening to European vets whose homes and jobs are literally blasted to pieces. Little wonder there is such turmoil in their hearts. Little wonder they're tired of being pushed around, tired of being homeless and hungry.

These hungry, homeless people have a burning desire for a fuller, better life. Unless we can satisfy that desire within the framework of an expanding democracy, it will simply be grist to the communist mill. Communism's secret weapon is the discontent of millions with their peasant lot. We can cripple that weapon by offering these millions a fuller life along democratic lines. The European Recovery Program is one way.

Bigotry and prejudice are other explosive forces that must be controlled. Men of all races and religions want to follow our leadership. We have to prove to them by actions, not words, that we believe in full rights for all without discrimination because of race, religion or nationality. That's why we're plugging the measures suggested by the Committee on Civil Rights as "musts" here at home.

On the international scene, the United Nations is trying to harness the hope for social betterment and give it a progressive direction. Right now, the UN is working on legislation to protect human rights on a world-wide scale and to outlaw genocide. These steps deserve our fullest support.

Hiroshima marked the opening of a new era—the atomic age. The fate of each of us, and of our children, will depend on whether we can dominate the forces that threaten this era before they dominate us. Grow up or blow up—the answer is up to you!—*J. George Fredman*

THOUGHT - STARTERS

A DEPARTMENT DEDICATED

TO "PRIMING THE PUMP"



By DR. PAUL
SCHERER

Half Is Not Enough

In the sixth chapter of Galatians stands what looks like a contradiction in terms; but it isn't. "*Bear ye one another's burdens,*" writes the apostle; then a few verses farther on, "*Every man shall bear his own.*" Paul is talking to the Galatians about pride and the kind of selfish ambition which is forever tearing humanity apart, then as now. It was no good, their going around peevishly day after day finding fault, provoking one another, when with bowed head today and tomorrow they might better, for God's sake and their own, do as Christ did: find a load they could get under and lift! "*Bear ye one another's burdens.*" This business of being continually puffed up and swollen, sticking out all around like a sore thumb, was ridiculous anyhow; thinking you're something when heaven knows you're nothing, comparing yourself from morning to night with somebody else who's worse than you are just to make things at your place seem a little better, looking down your nose at people!

If you really want something to preen your feathers about, throw yourself into living with everything you've got. Let every man prove his own work. Turn out some decent addition to life with your own sweat and tears. You can rejoice then in yourself alone and not in another. For every

last one of us has to do this: we have to carry our own freight, on our own back. We have to bear our own burden of responsibility before man and God! Each his own—and one another's. This is a law and not just a bit of good advice. Paul isn't throwing together an item or two of common

sense picked off the pile of his own experience. If you don't believe it try wrenching the two terms of it apart, and living on either half. There are people intent on bearing everybody's burden but their own, always cleaning up something abroad and always leaving the same old mess at home. They have a whole cabinet full of foreign policies, but the drawer labelled *domestic* is appallingly empty!

The only human beings to match them for futility are those who run off with the other half: "*Every man his own.*" They have enough troubles of their own without any more. But as some unnamed "serious man" said to John Wesley over 200 years ago, "*the Bible knows nothing of solitary religion. You must find companions or make them. You cannot serve God alone.*"

It is a law then, and the two halves belong together.

God's Signs

Did you ever travel a mountain-road? The narrow ribbon winding and

twisting, coiling among the hills; how it worked itself out. Yonder it plunged into some deep valley, as if it had been swallowed up; then climbed around the cliff on to the plain. Look how the woods crowd in there. See the trees with their arms uplifted as if under the menace of some dark fear; and after that the sunlight! So it is that whatever God hides from us in the present, He's forever giving us a sign from the past! And whispering to us enough of His will for today, so that anybody can get on with it.

This Religion of Ours

This religion of ours has to do primarily with a divine-human relationship that exists, whether we are conscious of it or not. Nine people in ten start out as if they had to create that situation. They must look God up. They wonder how they can achieve the proper religious attitudes. They want to acquire the most effective techniques of prayer so that they can tap the reservoirs of infinite power. While all the time the only fact we've got to face and can't sidestep is God. He hasn't merely revealed Himself in the Bible or cut across human history in a Person Who came out of Nazareth. He cuts across your life and mine. The problem is no longer how we can find Him. The problem is how we can lose Him. The Bible means that we've met Him. He's the shepherd on the hills. He spoke to Moses and the prophets. He fixed in human life this awesome sense of obligation to Somebody or Something outside itself; so that ever and again it would scramble up out of the dust with His whisper in its soul and set itself against all tyranny and death, and cry, "Here I stand. I

can do no other." And then He came Himself one night in Bethlehem. He has done what He could, His best. We have an idea we can't get hold of Him, the way things are, and it worries some of us. The only thing that worries Him is whether or not He can get hold of us!

Your whole religion then, all of it that amounts to anything, is nothing but the story of how He confronts you.

Essential—But Not Enough

It is often said that Nature abhors a vacuum. Something is bound to fill an empty place! I have heard people insist that their mind was a perfect blank; and that's the one thing no mind can ever be. Try to think of nothing some time. If you succeed, you'll still be thinking—of nothing! Nature not only abhors a vacuum; she never allows it!

The same thing is true in the realm of morals. Obviously, a good man isn't just a man who keeps from being bad; who doesn't steal, who doesn't drink. Often enough he doesn't go to church either! Not being bad is essential, but it isn't enough.

This is what Jesus put into the story; he told one day about an empty house. It is in the eleventh chapter of the Gospel according to St. Luke. Drive out the unclean spirit, He said: sweep the rooms; garnish the upstairs, the downstairs, the cellar, and the attic; but if you let it go at that, you'll have seven other unclean spirits, eight in all, come peeping in at the windows, scampering across the floor, and racing up and down the bannisters. You can't let well enough alone. There will be uninvited company if you try—a devilish lot of company!

RECOMMENDED READING

Book Reviews
By The Editor

The Pews Talk Back

Probably every preacher has at some time or other, after he finished a sermon, felt that he did not give his best. Within himself he has resolved to do differently next time. A Roman Catholic preacher, the Rev. Luke Missett, C.P., has shown graphically many things that can be done in his little book *The Pews Talk Back*. He begins:

"It happened on Easter Sunday. I had just launched into my sermon when I noticed a little boy in one of the front pews talking to his mother. It was quite evident that he was not disposed to listen to me. His mother reasoned with him—possibly promised him a soda or a chocolate bar, if he would remain quiet. Reluctantly, he accepted the terms of arbitration. Very stoically, he sat back to listen to me; but after a few minutes the sermon proved too much for him. Without any warning, he piped out quite audibly, 'Let's go home.' The mother decided it was best to capitulate to her son before he would embarrass her further. Hurriedly rising, she made her way to the nearest door, dragging her uninhibited son along with her. The congregation was naturally amused; but I was disturbed. Quite deflated, I struggled through the rest of my sermon trying to forget the cherubic face of my overly frank critic.

"This incident started a train of thought in my mind that picked up new ideas as it sped along. This was

the first time that the pews had spoken back to me. I wondered if there were other people in the congregation who felt like the little boy and who, because of inhibitions of charity, refrained from vocal comment. I thought how unfortunate it is that the people in the pews never get a chance to talk back. Why not let them do it?"

In 83 compact pages Father Missett analyzes many of the common faults and habits into which preachers of all faiths frequently drift, suggesting also effective corrective measures. Among universally accepted authors cited is the late Arthur Edward Phillips, author of several public speaking books which have been widely used in the university classrooms of America and Europe.

Chaplains will find this discussion of considerable interest and value if the principles suggested are put to work. As the author says in his conclusion, "After reading this brochure you are no better a preacher than you were before. . . . Whether you will become a better pulpit orator depends on whether you will follow the way—whether you will take the time to practice."

The Pews Talk Back, by Rev. Luke Missett, C. P. (The Newman Bookshop, Westminster, Maryland, \$1.50.)

War As I Knew It

Much more than war is described in this book and with utter Pattonian frankness minus journalistic colorings. Off the press for nearly a year, it will

prove invaluable to all chaplains who have not read it. It provides a composite of personality studies along with a wealth of horse sense, indispensable to one concerned with the moral and religious life of those in the armed forces. Not all will be interested in the finer details of military science and maneuvers but one will not want to by-pass the abundance of human interest material with its realism, pathos and humor. If the General walked through dung, he tells us so without calling it a field of poppies. It's a he-man's book. Having had the privilege of serving under his leadership in three campaigns, I once said to a widely known war correspondent, "What of all this that you write about General Patton?"

"Oh," he answered, "we do pick on him a little too much, but the name *Patton* in the headlines sells tons of papers."

There have been carloads of newsprint, both American and foreign, containing stories of the late General George S. Patton, Jr., a natural warrior, who has obviously earned a place in the hall of military great. But let him speak for himself:

"At 1130 I said good-bye to the war correspondents after having a final briefing with them, during which one of them said, 'General, why didn't we take Prague?' I said, 'I can tell you exactly why,' whereupon they all got out their notebooks and looked expectant. I said, 'Because we were ordered not to,' which produced a laugh, even though they were disap-

pointed. . . . By and large the correspondents with the Third Army did a splendid and loyal job and succeeded in getting to the people at home an excellent and intimate picture of war as we fought it."¹

But there is much more. We see here studies in philosophy, science, religion and social change. There are examples of leadership, administration, patriotism, citizenship, religious and irreligious living. We see in its pages the Patton portrait, not as the vulgar draw it, nor as the sentimental admirers may embellish it, but as the man himself lived it in a period of intense endeavor and struggle. Like Tolstoy's *War and Peace*, this book cannot be ignored.

¹ "Little or nothing is known or has ever been said of the Third Army's duplication of Hannibal's feat—crossing the Alps.

At war's end, when the situation in Yugoslavia was not clear, the Third Army was ordered to move five divisions into the Fifth Army and British Area, south of the Alps, north of Trieste. Without so much as the wink of an eyelash, the 3rd United States Cavalry Group moved out. In twelve hours, it had crossed the Alps and was thoroughly mixed up with British troops in northern Italy. General Clark, who had not been informed of such a movement, made haste to congratulate General Patton on the alacrity and boldness of his movement; however, he lost no time in informing General Eisenhower that additional troops were not needed. General Clark requested that the troops be withdrawn—for administrative reasons.

They were—with the same zest and determination as aforementioned."

War As I Knew It, George S. Patton, Jr., annotated by Paul D. Harkins. (Houghton Mifflin Company, Boston, Cambridge, 425 pages, \$3.75.)



TEXT: *Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*—Colossians 3:16.

Two Hundred Years of Hymnody

By LAURA GIBBS

FOR two hundred years the work of one man has brought joy and inspiration to countless worshipers, both here and across the seas; fittingly, thousands of uplifted hearts and voices will pay tribute this month to Sir Isaac Watts, who died November 25, 1748. Called "the father of English hymnody" and even "the father of modern hymnody," Dr. Watts is deserving of our homage. Some of our best and most often used hymns were the creations of his gifted and devoted spirit. Such is his beautiful and moving "When I Survey the Wondrous Cross," which was called the greatest hymn ever written by no less a critic than Matthew Arnold. An excellent hymn for Communion and Lenten services as well as all times of consecration, it is a reflection of a portion of Paul's letter to the Galatians, in which he wrote, "*But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*"

A theologian in his own right, Watts was an Independent who succeeded in training for the ministry after refusing an education looking toward ordination in the Church of England, and was awarded the Doctor of Divinity degree from Edinburgh. Though he was the author of books on science and logic, and his hymns reflect a

piety of an intellectual type, he determined that he would pitch his work on the level of the average intellect. Perhaps a good measure of the popularity of his hymns is due to their simplicity, directness, and singleness of theme throughout each hymn.

Watts lived in a time of great controversy over the proper kind of hymn to be used in Christian services. Followers of Calvin declared that none but scriptural texts could be the basis for fitting songs of worship, while the disciples of Luther, who sought to put religion into the vernacular for the masses of people, allowed the use of "hymns of human composure," often set to the popular folk tunes of the day. Proponents of this latter type pointed out that paraphrases of the scriptural texts were limited almost exclusively to the Psalms (many of which bear an Old Testament flavor of revenge and violence), which included no words of Christ or His apostles for the Christian singer. They were apt to be austere, restricted, and awkwardly expressed. Watts believed that God does not limit us to the use of the Scriptures in our songs of worship; while they are His message to man, the hymn of human composure is man's response to God. The father of modern hymnody wrote both types well, serving as an intermediary between the two schools of thought by

effectively "bringing David up to date" and creating hymns imbued with the New Testament spirit of love and forgiveness. Such gracious hymns as "Begin, My Tongue Some Heavenly Theme . . . Come, Holy Spirit, Heavenly Dove . . . Come, Dearest Lord, Descend and Dwell" exemplify this spirit, while his "Joy to the World . . . From All That Dwell Below the Skies . . . Jesus Shall Reign Where'er the Sun" are typical of his moods of joy and exhortations to praise the Creator. That he was able to discipline himself to the restrictions of the paraphrase is evident in his majestic and enduring "O God, Our Help in Ages Past," based on the solid foundation of the Ninetieth Psalm, which begins "*Lord, thou hast been our dwelling place in all generations.*"

Indebted to this master for some six hundred of our finest hymns, we may well pay him tribute in this bicentennial year—in our churches and chapels, in our congregations and choirs, through special programs devoted to his works, the teaching of his hymns to the worshipers in our services, and the use of brief annotations preceding our congregational singing. The Army and Navy Hymnal lists its contents by authors, and inquirers will find the name of Watts well represented. The Hymn Society of America is promoting the observance of the bicentennial. (If interested, write Dr. Reginald L. McAll, Executive Secretary, 2268 Sedgwick Avenue, New York, N. Y.)

"From all that dwell below the skies
Let the Creator's praise arise:
Alleluia! Alleluia!
Let the Redeemer's name be sung
Through every land, in every tongue.
Alleluia! Alleluia!"



THEY SAID IT!

- *An apt quotation is oft as good as an original remark.*

- The private and personal blessings we enjoy, the blessings of immunity, safeguard, liberty and integrity, deserve the thanksgiving of a whole life.

—JEREMY TAYLOR

- Pride slays thanksgiving, but an humble mind is the soil out of which thanks naturally grows.

—HENRY WARD BEECHER

- Many favors which God gives us ravel out for want of hemming through our unthankfulness; for though prayer purchases blessings, giving praise keeps the quiet possession of them.

—FULLER

- A grateful thought toward Heaven is of itself a prayer.

LESSING

- O Lord, who lends me life, lend me a heart replete with thankfulness.

—SHAKESPEARE

- He enjoys much who is thankful for little; a grateful mind is both a great and happy mind.

—SECKER

- Cicero called gratitude the mother of virtues, the most capital of all duties, and uses the words "grateful" and "good" as synonymous terms, inseparably united in the same character.

—BATE

SKY PILOT SATIRE

A Time For All Things

It is never wrong to do right. That statement will stand any test. Nothing in the laboratory of human experience warrants its qualification. According to history, the most complete credible diary of the human race that is extant, rightness has worked through the centuries. No satisfactory substitute for it has ever made a debut in any of the Earth's social, political or religious arenas. Nevertheless, it has a potential drawback. It is not foolproof. It does not function beneficently if the Biblical directions which accompany it are being disregarded.



By IRA FREEMAN

A fanatic who tethers himself so closely to the tenets of his own or another man's conscience that he cannot explore the Holy Bible invites a fiasco if he uses rightness as a front for a non-scriptural crusade. If a Christian who gives rightness a trial misinterprets the Biblical directions which accompany it, he not only fails to blockade the badness in his own back yard, but his deeds boomerang and do the cause he is trying to serve more harm than good.

The Bible warns candidates for righteousness that deeds must be timely if they are to benefit anybody. For that reason, a man who has made up his mind to do right should keep

a diagnostic finger on the pulse of current events, always keeping in mind the fact that some of the things that are taking care of sizeable portions of his quota of the ethical needs of the moment in his community may not fit any of the legitimate niches which circumstances may bequeath to the following minute. If he finds himself forced by the advent of an emergency of that kind to pigeon-hole one or more of his favorite practices until the reign of normalcy is resumed in his part of the world, he should not somersault to the conclusion that there are times when it is wrong to do right. If he will only put on his scriptural spectacles and give that conclusion another examination before he commits himself, he will see enough venomous erroneousness in its nucleus to make the world unsafe for Christianity. According to the Holy Bible, which contains the Lord's ruling on every important spiritual matter, nothing can be

right that is done at the wrong time. That is obviously what the author of Ecclesiastes had in mind when he penned this sweeping statement in the third chapter: *"For every thing there is a season, and a time for every purpose under the heaven."*

If we would post that Biblical warning in the tactful section of our memories it would not be necessary for us to learn by experience. Knowledge from experience usually trickles in so slowly, in such unrelated odds and ends, that it only begins to benefit Methuselahs during the last lap of their 969 years of studentship anyway. A substantial part of any ethical code which works smoothly enough in normal times to keep a scrupulous saint smiling may be as inapplicable for an emergency as a string of pearls for a drove of hungry swine.

Soldiers had numerous opportunities to grasp various phases of that fact during the last war. In January, 1942, I had the privilege of talking with a soldier who liquidated a Japanese plane with a machine gun on December 7, 1941, and this is the gist of what he said: "Chaplain, I've been catapulted into a strange environment. I'm trying to find my new bearings. If I had turned a cold shoulder to the Japanese citizens on this island on December 6, 1941, my conscience would have called me on the carpet. But I did not entertain the thought of offering the hand of friendship to them on the following day. On the contrary I wanted to tangle with them on the battlefield. According to the Honolulu press, almost every American reacted as violently as I did. Of course, I know things like this have happened before. History is crammed with accounts of bloody wars. But knowing that I am helping to give an encore

of a savage performance of the past is not helping me to blaze the type of trail through this blackout that satisfies my own conscience."

The soldier was right. Circumstances—it would have been both sinful and suicidal to have ignored them—had altered almost everything. In all parts of the world, ravenous legions were on the prowl. Virtue was being attacked, and the conscience of Christendom, prodded by the knowledge that violation would be inevitable if any more time was sacrificed to squeamishness, executed a combative about-face and sanctioned the use of more dissuasive weapons than the shaking of feminine heads.

Inasmuch as there is a season for every thing, wise men refuse to participate in out-of-season performances. If ancient gossipers told the truth, Nero, one of Rome's most unpopular emperors, either intentionally or unwittingly tried to overrule that rule. He by-passed no royal code or Biblical command when he became a violinist. But when the grapevine spread the rumor that he had fiddled at the wrong time, while his city was being devoured by fire, the wrath of the people who believed the report flamed so fiercely that it could not be extinguished. If we believe the Roman grapevine produced the truth about the mad emperor, we are justified in assuming that he died without discovering what is common knowledge today, namely, that although the inanities of playboys, if sufficiently humorous, are applauded in good times, decent human beings condemn men who continue to pull distractive taffy while their neighbors are trekking *through the valley of the shadow of death*.

It is never right to do wrong. But

some of the acts that Christendom frowns upon in normal times save lives during emergencies. That, however, does not mean that it is right to do wrong at the right time, for there is no right time for wrongdoing. The enigmatic fog which seems to rise at this point is merely a mirage. Fortunately, its density does not prevent men who use the Holy Bible as a guide from discovering that nothing can be wrong so long as it fits legitimate human needs.

Daily demonstrations of that fact must have made forceful impacts on the consciences of combatants during the second World War. In March, 1942, before it was felt that the island of Oahu was sufficiently readied to keep a large force of the Japanese at bay, circumstances forced me to interrupt a Jewish religious service. Unfortunately, the sirens wailed the warning that an air raid was imminent while the congregation, accompanied by an organ that seemed to be more tonous than usual, was singing. Being near the chapel at the time, I realized that the soldiers could not hear the warning. We had been warned again and again that moments would count at such times. It was my moral and military duty to see to it that those brave boys had a chance to return immediately to their respective organizations. If it was already too late for that, I realized that I must at least get them out of that building where they could disperse and, without exposing themselves to a suicidal degree, help the other soldiers who were entrenched in the vicinity give the enemy a typical American reception. So I rushed into the chapel and called for silence. When I had everybody's attention I offered no apology. That, I knew, could wait for an appropriate

time. I merely said: "Men, the sirens are sounding. Carry out whatever instructions your commanding officer has given for such an emergency." The boys needed no further instructions. They picked up their gas masks, helmets and Garands and vacated that chapel without confusion or delay. They gave me an unanimous vote of thanks with their eyes as they went out.

My conscience did not chastise me for what I had done. As a matter of fact, as I hastened toward the area which my own organization would defend in the event of an invasion, I recalled that Jehovah interrupted Moses when he, finding himself at bay between the impassable Red Sea and the invincible Egyptian army, started to pray. The Egyptian cavalry was approaching rapidly at the time. It must have been obvious to the Jewish refugees that they would be surrounded before their leader could conclude his prayer. If that happened they knew they would either be slain or returned to Egyptian concentration camps. However, before Moses started his prayer Jehovah had opened a temporary highway across the Red Sea. But the highway would not save the children of Israel unless Moses moved them across that body of water without delay. That is why Jehovah interrupted his beloved servant's prayer, why He said: *Wherefore criest thou unto me? Speak unto the children of Israel that they go forward!*"

I became so engrossed with this somewhat strange subject that I was about to touch a few more of its significant points. Fortunately, however, I remembered before too late that the editor of this magazine has probably ruled that there is a time for a writer to end his article! [He has. *Ed.*]

EDITORIAL

Thanksgiving Thought

When thou hast eaten and art full, then shalt thou bless the Lord thy God for the good land which he hath given thee.—Deuteronomy 8:10.

Impressively enough, those who suffer some of the greatest adversities find the most for which to be thankful. Below we quote from a letter written by a comparatively young person who had suffered two years from an ailment, recovery from which appeared highly doubtful, if not impossible:

"So I shall leave this thought with you—I for one, am grateful still to be here so I can rear my little girl. I am thankful for the peace we enjoy, the worship of God; plenty of food, the mountains, the blue sky, the birds, the flowers, and all God's gifts."

Consumers' Preference

Evidently recognizing the wide popularity of the term *chaplain* and all that it connotes, it was interesting to read that college and university chaplains and directors of religious life who met at New Haven, Connecticut, for a conference formed a national chaplain's organization. While there are some who do not look with friendly eyes upon the institution of the chaplaincy in the various branches of the armed services of our nation, yet because of the enviable records made by such chaplains in recent years the term *chaplain* has come to enjoy an exceedingly favorable connotation. It has acquired what

we call in economics *consumers' preference*.

Many of the heroic deeds performed by chaplains on the battlefield and other places have come to the knowledge of the general public, but there is no question that there are countless other such deeds of which little is known. Yet when these are multiplied and known to a few persons in each instance, such knowledge may eventually become broadly disseminated. Recently, two churchmen, having visited many chaplains at their posts in the Pacific area, brought back favorable reports. These will be widely publicized throughout the churches. But there is probably no publicity which exceeds the value of that, often casually given, by those in official and enlisted ranks who are sincere devotees to religion and to the chaplain's program. On several occasions the churchmen reported that when they approached certain posts or stations and asked for the chaplain, they received a cheerful reply somewhat like this: "The chaplain? Yes, he's around and he's one of the grandest people here."

Throughout the United States and in various parts of the world, both in the armed forces and the Veterans Administration, chaplains are laboring not with the thought of enhancing the meaning of the word but primarily with the idea of serving God and their fellowmen. But as they labor diligently and earnestly it can never fail to advance the institution of the chaplaincy. To be sure, there may be a chaplain here and there who does not bestir himself sufficiently to bring honor to the corps. But these are rare exceptions. The term *chaplain* has achieved a decided consumers' preference!

AT YOUR SERVICE

● *Materials and services
available to chaplains*

The Upper Room

The Upper Room, said to be the world's most widely used devotional guide, is available to chaplains in quantity, provided each chaplain will write to the publisher stating the number needed as each issue becomes due. Even though the chaplain does not have funds with which to provide them for distribution, the publishers will supply his needs. Requests should be addressed to *The Upper Room*, 1908 Grand Avenue, Nashville 4, Tennessee.

History of the Navy Chaplaincy

Chaplain (Capt.) Clifford Merrill Drury, USNR, has completed the first of three historical volumes entitled *United States Navy Chaplains, 1778-1945*. This first volume serves as a reference work, containing 3,353 biographical service-record sketches of all chaplains who have been on active duty in the Navy from the beginning down through 1945. There are 500 copies of this book printed by the Government Printing Office for public sale. The volume sells for \$2.50 and may be obtained from the Superintendent of Documents.

Chaplain Drury has completed the second of the three volumes, and the third is almost finished. Volume II tells the story of the chaplaincy from the beginning to September 8, 1939. The third volume carries the story through World War II. Each will contain over 200,000 words. As yet no announcement can be made regarding

publication plans for these two volumes.

Army Extension Department, The Chaplain School

Many chaplains who are eligible to enroll in the Extension Department of The Chaplain School have not done so because they are unaware of its existence.

The Extension Department was activated early in 1947. Its mission is to provide a progressive nonresident course of military instruction for personnel of all components of the Army of the United States.

The Chaplain Board was appointed the task of preparing subcourses dealing specifically with chaplain functions. The responsibility for their revision rests with The Chaplain School, since it is in a position to discover weaknesses in the courses from its experience in correcting solutions to the exercises. Common subcourses prepared by other schools were selected by the Chief of Chaplains with the view of improving the efficiency of chaplains by informing them of current military doctrine which might affect them either personally or in their professional relations with the military establishment.

A chaplain may be enrolled in the subcourse series of a school other than The Chaplain School if he has successfully completed the appropriate extension course series of his own school. Such applications are processed through The Chaplain School. Application for enrollment is made on WD AGO Form 145 (Application for Enrollment), to be submitted in triplicate. Applications of personnel of the Regular Army, National Guard and Organized Reserve Corps in regularly organized units are made through

channels to the regimental (separate battalion, separate company or detachment) commander, or to the individual's immediate commander, in the case of units above the regiment. The applicants of the Organized Reserve Corps who are not assigned to regularly organized units forward their applications direct to the Regular Army Instructor in the appropriate Military District. WD AGO Form 145 may be obtained by writing to The Chaplain School, Department of Extension Courses.

Films

Mary Reed, a motion picture portraying the life of the renowned American missionary who spent 52 years in exile to minister to leprosy victims in northern India, will be released this fall by the American Mission to Lepers, Inc. A two-reel sound film in Kodachrome, it was produced for the American Mission to Lepers by Crusader Films under the direction of Alfred Franz Stury. It is the life story of Mary Reed, born in Lowell, Ohio, in 1854 who served in India from 1884 to the time of her death in April, 1943, as a missionary of the Methodist Church, and whose heroism, like Father Damien's, has been an inspiration to Americans of all denominations.

Chandag Heights is today, as the result of Mary Reed's work, a colony of 100 acres, with homes for 100 men and women patients, a dispensary, a hospital and a chapel.

The premiere showing of *Mary Reed* is scheduled for October 21 and 22, the occasion of the 41st annual convention of the American Mission to Lepers, in Chicago. It will be available to interdenominational church groups, church federations, and councils of

church women for premiere showings in other communities later this fall and winter.

A full length 16-mm. sound movie requiring an hour and a half to show has been released by the Evangelical Lutheran Synod of Missouri and Other States. The story, *Reaching from Heaven*, demonstrates God's working through ordinary people to bring about His purposes in the lives of others with whom they come in contact. At this writing we are unable to state the rental price.

For information write:

Visual Education Service
3558 S. Jefferson Avenue
St. Louis 18, Missouri

Universal Bible Sunday

The American Bible Society, sponsoring this year the fifth Annual World-wide Bible Reading, has chosen "The Book of All Nations" as its theme for 1948. The program of readings from Thanksgiving to Christmas "is a plan to get millions of people in America and all over the world to read the same Bible selections daily for the 31 days in this period," according to Dr. James V. Claypool, director of the program and a former chaplain. Readings are listed in the "Daily Ration" columns of the November and December LINKs. Universal Bible Sunday, which falls on December 12, is the central day of the program. To assist the pastors in the observance of this day the Society has mailed over 130,000 packets of material to churches of more than 80 denominations. For further information or publicity materials, write Dr. Claypool at 450 Park Avenue New York 22, New York.

N E W S A N D V I E W S

GENERAL:

Gideons International have authorized the purchase of 500,000 Bibles to supply the new peacetime Army. Since its founding in 1898 the organization has distributed 2,809,397 Bibles throughout the United States, plus youth Testaments and military Testaments. Gideon Bibles are supplied with funds collected by church and other religious organizations.

Use of new church buildings and new leaders is being planned by The Methodist Church for newly-formed congregations in the United States and its possessions. The campaign is under the leadership of Dr. Earl R. Brown of the Board of Missions and Church Extension. According to Dr. Brown, the need for new churches is most acute among communities on the west coast and in the southwestern and southeastern sections of the United States, where populations have increased more rapidly than in any other part of the country. Not only must a program of building needs for Negro congregations also continue, but improvements are imperative among American Indian tribes and Spanish-speaking congregations.

At the Naval Radio Station, Lualaba, Oahu, Hawaii, the Navy has converted a storehouse into a neat, well-equipped religious center that has a chapel and a Sunday School department with separate classrooms. This chapel will function as the Protestant Chapel and Sunday School for

the Naval Radio Station and the adjacent Naval Ammunition Depot.

Two hundred and fifty years of existence were celebrated recently by the Trinity Episcopal Church of Newport, Rhode Island. The original edifice for Trinity Church was built in 1702, but there are no known records of what became of it. The present church, a simple white structure, still containing George Washington's pew, was built in 1726, 59 years after the founding of Newport.

Wichita, Kansas, is experiencing a \$20,000,000 building boom this year. More than \$3,500,000 will be spent by city churches for building or remodeling. More than \$1,000,000 is going for new educational facilities. The largest project is the erection of a \$700,000 religious center by the Central Christian Church. School buildings are planned by several other churches.

The Methodist Church has 13 new bishops elected recently. The bishops took places left vacant by retirements, deaths through the past four years, and two newly created episcopal residences.

Church organists and musicians have been advised to learn the theology of their denominations in order to provide good music for worship. At the annual convention of the American Guild of Organists Prof. Walter Buszin of Concordia Seminary, St. Louis, made this proposal. He also advocated

that organists and choir directors study the form and history of liturgy.

A national Negro Baptist hospital will be established in Hot Springs, Arkansas, with the aid of contributions from white Baptists of the south. Negro leaders were presented with checks totaling \$30,500 by the Rev. Clyde Hart, pastor of the Central Baptist Church of Hot Springs. The checks included a gift of \$20,000 from the Southern Baptist Convention, \$10,000 from the Arkansas Baptist State Convention, and a total of \$500 from individual white churches. When fully equipped the hospital will have 175 beds and will include a nurses' training school. It will be valued at a million dollars.

Growth through development of the existing structure rather than through new chapters was urged by the International Walther League at the annual meeting of the Lutheran young people's organization. New members will be sought within local chapters rather than through new chapters.

The Lord's Land, a 28-page booklet, has been produced through the cooperation of the U. S. Soil Conservation Service, the Sears-Roebuck Foundation of Chicago, and a committee of ministers. The booklet, available for distribution by church groups everywhere, depicts the connection between eroded soil and eroded churches. It may be obtained by writing to the U. S. Soil Conservation Service, Department of Agriculture, Washington 25, D. C.

The Rev. Delmar L. Dyreson, associate director of The General Commission on Chaplains and editor of *The*

Chaplain and *The Link*, attended the World Assembly of Churches in Amsterdam as an accredited representative of the religious press. He had also been designated by The General Commission on Chaplains to represent the interests of 38 denominations in matters affecting chaplains of the Army, Navy, Air Force and Veterans Administration. Mr. Dyreson went on into Europe following the World Assembly where he joined Episcopal Bishop Oliver James Hart of Philadelphia and Dr. Fred C. Reynolds, superintendent of the Eastern Washington District of The Methodist Church, who were making a visitation of chaplains for the General Commission. The Rev. Lester Lack, pastor of First Lutheran Church, Des Moines, Iowa, representing the National Lutheran Council, was also in the party.

The United Council of Church Women, an interdenominational organization representing 10 million American women, has called attention to two important events which should be noted on calendars for November. *World Community Day* will be observed on the first Friday of the month, the date this year being November 5. The theme is the promotion of international understanding and world peace. The *National Assembly* will be held in Milwaukee, Wisconsin, November 15-19. This is a biennial conference and is attended by representatives from all 48 states and from foreign countries.

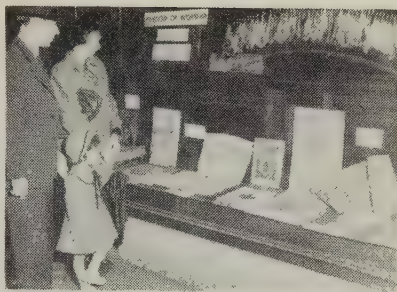
According to Selective Service reports 8,973 veterans are now studying to become ministers in Protestant colleges, 231 potential veteran-priests in Roman Catholic seminaries, and 6

veterans studying to be rabbis in 16 Jewish schools.

The Lord's Day Alliance of the United States (interdenominational) with headquarters at 156 Fifth Avenue, New York, this year celebrates 60 years of existence. Established in 1888 for the purpose of "the preservation and extension of the first day of the week as a time set apart for rest, worship, religious education and the service of God," the Diamond Jubilee of this Alliance should awaken a desire on the part of churches and of individuals to support this cause. The Alliance seeks to abolish all Sunday work and to secure a weekly rest day for all. In conjunction with its other activities the Alliance publishes a quarterly bulletin, *Lord's Day Leader*, edited by the Rev. Harry L. Bowlby, D.D., who is also general secretary of the organization.

Terming denominational Protestantism "obsolete," Dr. Mark A. Dawber of New York, executive secretary of the Home Missions Council of North America, has called for the establishment of a "united Church in the United States." At the Northern Baptist National Planning Conference for Town and Country Churches held at Green Lake, Wisconsin, Dr. Dawber declared that community services are waiting for "a united Church to provide adequate resources and leadership." The conference mapped a program to provide better training and support for rural ministers, and to help rural churches serve their communities.

Religion in the United States "is enjoying the most robust health it has ever known," according to the annual



A family group pauses to study a "Freedom of Worship" exhibit at the United Nations Information Center in New York. (RNS Photo)

report compiled by *The Christian Herald*, national interdenominational monthly. Church membership now includes 53 per cent of the population, a total number of over 77 million. This is the highest in our history.

American raw cotton, contributed by Baptist women of the south, is being made into clothing by German women for themselves and their families. The cotton is processed at the Southern Baptist Relief Center in New Orleans for direct shipment to Bremen, Germany, where Baptists distribute it to the neediest places. A limited number of sewing machines have been sent along with the bales of cotton.

The Armed Services Department of the YMCA has enacted the appropriation of \$225,000 for the first unit of a YMCA to be located on the island of Guam. Reactivation of the USO is also being planned in view of the recently enacted draft law.

FOREIGN:

American church aid has recently been credited with the saving of the eyesight of some thirty children, going

blind from malnutrition, in a clinic for underprivileged children at mission-supported West China Union University, Chengtu, China. Dr. J. Claude Thompson of the university staff devised a formula giving the young patients a Vitamin A dietary supplement by adding eggs and haliver oil to the soybean cakes furnished by the Nutrition Aid Council. The China NAC is using the formula in other clinics and orphanages which it helps maintain.

A decree signed by the president of the Italian Republic authorizing limited reconstruction of non-Catholic war-damaged churches has been published in Rome. It provides for the repair and reconstruction of buildings belonging to non-Catholic cults under the conditions that "they do not belong to foreigners, there is only one

place of worship in a single community, they are legally recognized, and their reconstruction is considered necessary by the ministries of public works, the interior and the treasury in relation to the number of worshippers."

According to figures published for *Christ* magazine in Japan, a total of 784,893 persons attended meetings held last year under the auspices of the Japan for Christ Movement. Of this number 110,842 signed cards as inquirers.

At a meeting in Amsterdam the International Calvinist Congress appointed a committee to plan aid for German Calvinists. The committee will be headed by the Rev. G. Henry Alders of the Netherlands.



The Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church in the U. S. (carrying umbrella), chats with several American bishops on his arrival at Canterbury Cathedral to attend service opening the Lambeth Conference, world Anglican consultative assembly. Bishop Sherrill was formerly chairman of The General Commission on Chaplains. (RNS Photo)

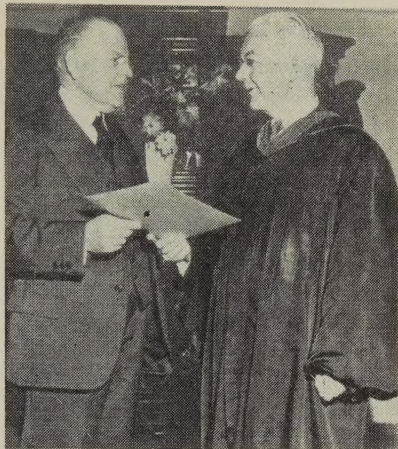
Approximately 3,000 persons attended a ceremony in the First Baptist Church of Rio de Janeiro which inaugurated the Bible Society of Brazil. The new group is said to be the culmination of over 110 years of Bible work by both the American and British Bible societies in Brazil.

PERSONALITIES:

Dr. Glenn L. Archer, dean of Washburn University Law School, Topeka, Kansas, has been appointed executive secretary of Protestants and Other Americans United for Separation of Church and State. He succeeds Dr. J. M. Dawson, head of the Baptist Joint Conference Committee on Public Relations, who has served as acting secretary since the formation of the organization early this year.

Dr. Raphael H. Miller, editor of *The Christian-Evangelist*, national weekly of the Disciples of Christ, retired on October 1, 1948. Dr. Miller was appointed editor in November, 1941. Prior to his appointment he was pastor of the National City Christian Church, Washington, D. C. He is one of the outstanding leaders of the Brotherhood of the Disciples of Christ. Dr. Lin D. Cartwright succeeded Dr. Miller in the editorial post. For seven years he was editorial secretary of the Christian Board of Publication. His appointment became effective following the International Convention of the Disciples in San Francisco.

Dr. Sterling Brown, head of the American Military Government section of interfaith relations in Germany, has declared that intergroup relations in that country are "a long-term prob-



Warren R. Austin (left), chief U. S. representative to the United Nations, receives Social Action Churchmanship Award of the General Council of the Congregational Christian Churches presented by the Rev. Charles Stanley Jones, minister of the First Congregational church in Burlington, Vt. (RNS Photo)

lem which will not be solved in this generation." Dr. Brown is on leave from the National Conference of Conference of Christians and Jews in New York.

Chaplain (Capt.) Robert W. Lankford, who is stationed at Andrews Air Force Base, has published a booklet, *So You Are Marrying*, for prospective couples in his pastoral care. It provides information on pertinent details of a wedding; from the legal requirements of the locale to questions regarding the ceremony, the chapel, flowers, music, photographs and reception.

EDUCATION:

A fund drive for the erection of an international, nonsectarian Christian university in Japan will be started

next spring on a nation-wide basis by American Protestant church groups. The campaign to raise \$10,000,000 will begin on Easter Sunday, April 8, and will continue through Pentecost, June 5. The University, which at present is planned for construction 15 miles from the center of Tokyo, will include a graduate school of education, a central library and administration offices.

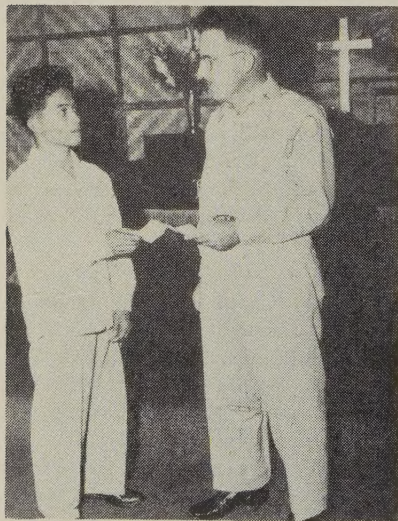
At Nassau, New York, Bible School students learned a new way to study the story of the Prodigal Son. Instead of sitting in classrooms listening to the story, each student was given a part

and the story was enacted before cameras. The film showed in modern dress the setting of the age-old story of the son who found out the hard way that "there's no place like home."

YOUTH:

The National Council of the Pilgrim Fellowship of the Congregational Christian Churches voted to discard its name in anticipation of the parent denomination's merger with the Evangelical and Reformed Church. The young delegates decided to omit the name "Pilgrim" as they felt the association of the word with the historic New England origin of Congregationalism in America might not be acceptable to the Evangelical and Reformed youth group.

Again in 1948 American students sailed to southern France to help build a college. Twenty students spent a month at a work camp at Collège Cévenol in the Cevennes mountains, where they assisted other students to lay gravel walks, build roads and paint buildings. Collège Cévenol is described as being interdenominational and without official church connections. It was started in 1946 by two French clergymen of the French Reformed Church with a view to promoting international understanding. In 1946 American students built a pipeline to insure an adequate water supply for the campus. In 1947 students erected prefabricated barracks to house students and faculty members. The group is being sponsored by the Presbyterian Church, U.S.A., and the Congregational-Christian Service Committee.



U. S. Army Chaplain E. W. Eanes (right) shown presenting check to Abraham Paler of Macrohon, Leyte. Check will be used by Paler, a former houseboy, to finance passage to the United States, where he will attend Eastern New Mexico College and a seminary of his choice. His fare was contributed by members of the Protestant congregation of the Philippine University Area Chapel. Paler plans to return to the Philippines when he becomes an ordained minister. (RNS Photo)

THE

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ORGANIZATIONS:

Nat'l Council of
International Council
Federal Council of Churches
International Society of

CHURCHES:

Advent Christian General Conference of America	Evangelical and Brethren
Baptist, General	Latter-Day Saints
Baptist, National Convention of America	Methodist
Baptist, National Convention, U.S.A., Inc.	Methodist, African Episcopal
Baptist, North American General Conference	Methodist, African Episcopal Zion
Baptist, Northern	Methodist, Col
Baptist, Seventh Day	Methodist, Primitive
Baptist, Southern	Methodist, Wesleyan
Baptist, Swedish	Moravian
Baptist, United American Free Will	Nazarene
Christian Reformed	Pentecostal Holiness Church
Christian Science	Presbyterian, Associate Reformed
Church of God	Presbyterian, Cumberland
Churches of God in North America	Presbyterian, United
Congregational Christian	Presbyterian, U.S.
Disciples of Christ	Presbyterian, U.S.A.
Episcopal	Reformed in America
Evangelical and Reformed	Salvation Army
Evangelical Congregational	Seventh Day Adventist
Evangelical Free Church of America	Unitarian
Evangelical Mission Covenant	United Brethren in Christ

